The Outlook

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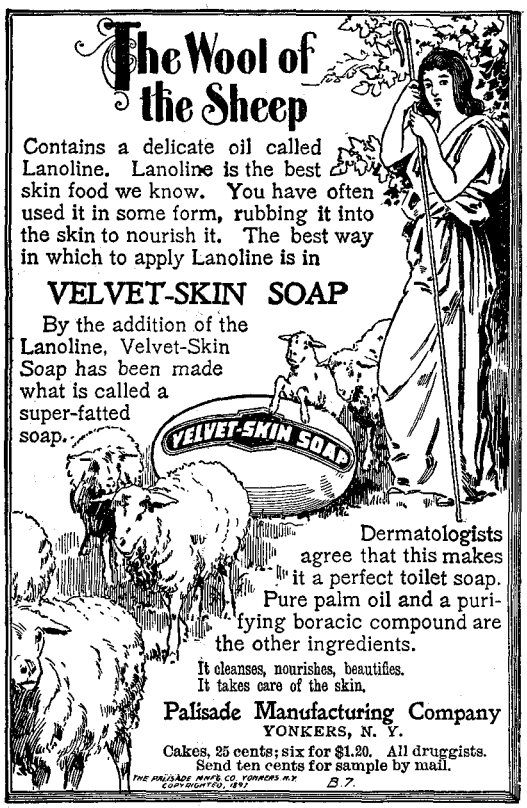

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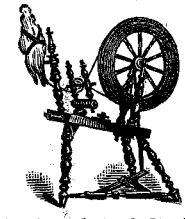

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The Outlook

Published Every Saturday

Vol. June 26, 1897 No. 9

It ot too much to say that the attention of the whole world is centered London, where the splendid rations of the Queen's Jubilee n progress. The pageantry is nly an indication of the well- affection existing between the l her subjects, but it has devel- a significant demonstration l the mere honoring of a great It is a remarkable manifesta- nperial Federation. No such ocession has ever been seen as that in which the rifle- Australia, the artillerymen and m New Zealand, the troops da, the mounted men from the brown troops from India and troops from the West Indies, s from Cyprus, and the dis- diers from many other colonies, presented. No occasion has graced by the attendance of so ial Prime Ministers. The cel- egan, indeed, with the arrival Prime Ministers in England, cially with the arrival of the inent of them, the Hon. Wil- r, of Canada. Queen Victoria mber the rebellion of the tholics in Canada at the be- her reign as she sees honored of the other Colonial Prime Frenchman and a Catholic. nd has long been British soil, were also notable days when d there. No wonder that past es the London "Times" cor- to say: "A genius essentially e more directs the destiny of whose history is associated lendid names of Champlain, Laval, and Montcalm."

❀

The ial ceremonies opened with great di y and appropriateness on Sunday last. Not only were there commemorative thanksgiving services in all the Established Churches, but in every Nonconformist, Roman Catholic, and Jewish place of worship the National Anthem was sung with special fervor, and for a moment religious differences were forgotten. In the Established Churches two of the special prayers were as follows:

Almighty God, who rulest over all the kingdoms of the world and disposest of them according to thy good pleasure, we yield thee unfeigned thanks for that thou wast pleased to place thy servant, our sovereign lady, Queen Victoria, upon the throne of this realm. Let thy wisdom be her guide, and let thine arm strengthen her; let justice, truth, and holiness, let peace and love, flourish in her days. Direct all her counsels and endeavors to thy glory and the welfare of her people, and give us grace to obey her cheerfully for conscience. Let her always possess the hearts of her people. Let her reign be long and prosperous, and crown her with immortality in the life to come.

Lord, our heavenly Father, we give thee hearty thanks for the many blessings which thou hast bestowed upon us during the sixty years of the happy reign of our gracious Queen Victoria. We thank thee for progress made in knowledge of thy marvelous works, for increase of comfort given to human life, for kindlier feeling between rich and poor, for wonderful preaching of the Gospel to many nations, and we pray thee that these and all thy other gifts may be long continued to us and to our Queen, to the glory of thy holy name, through Jesus Christ our Lord. Amen.

At her Majesty's request, a special hymn, written by Dr. How, Bishop of Wakefield, with music by Sir Arthur Sullivan, was sung. The third verse is as follows:

O royal heart, with wide embrace,
For all her children yearning!
O happy realm, such mother-grace
With loyal love returning!
Where England's flag flies wide unfurled,
All tyrant wrongs repelling;
God make the world a better world
For man's brief earthly dwelling.

❀

On Monday the Queen entered London from Windsor and received her royal guests and the special representatives of foreign powers at Buckingham Palace.

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A state banquet followed. On Tuesday there was to be a culmination of the celebration, the Queen proceeding in state to St. Paul's Cathedral, to be the central figure at a notable religious service. Returning to Buckingham Palace, she was to receive the Colonial Premiers at court, this to be followed by another state banquet and by an illumination of the entire city. Seven hundred hilltops in the United Kingdom were to be aflame with bonfires. Wednesday's programme includes a presentation of addresses from the Houses of Parliament to the Queen, a luncheon at Buckingham Palace to the various Mayors and Provosts, a review of the school-children on Constitution Hill, and a "command night" at the Covent Garden Opera. The next seven days were to be also crowded with notable state and other functions, the most picturesque of all being the good idea of the Princess of Wales to give a great dinner to the outcast poor. It is interesting to know that Austria, Bavaria, Belgium, Bulgaria, Denmark, Egypt, Germany, Hesse, Italy, Montenegro, Roumania, Russia, Saxe-Coburg, Saxony, Siam, and Sweden are represented at the Jubilee by princes of the reigning houses. Special ambassadors were sent by the United States (Mr. Whitelaw Reid) and by France, and special envoys by Spain, the Netherlands, Servia, Japan, China, and other countries. The celebrations are also worthy of note from another cause, namely, the fact that they probably attracted the largest assemblage of persons ever known. The population of London alone is five million, and within a radius of twenty miles from Charing Cross there are seven million. To these there may be added a million visitors.

❀

Among the addresses in connection with Imperial Federation none have attracted more attention than the Duke of Devonshire's at Liverpool and Mr. Wilfrid Laurier's at Manchester. The Duke's speech was somewhat of a surprise. Speaking of colonial expansion, he said:

> While we believe that free trade is the best and wisest policy for this country, we can all see that the virtues and results which were expected to follow free trade have not been realized and the prophecy of its universal adoption has been falsified. Yet the Cobdenites still seek to persuade us that it is best that Great Britain should be the only free-trade country in the world. During the last fifty years we have learned by painful experience that neither old nor new markets are opening to us by the influence of free trade alone, and that if we want to provide the increasing commerce necessary for the support of our increasing population we must find those markets ourselves and not neglect the opportunity of expanding and consolidating the colonies.

Some days later at Manchester the Canadian Premier declared that the colonies are desirous of greater trade union, but they are not inclined to abandon free trade, which has so prospered Great Britain. Canada has endeavored to open the door to closer commercial relations between Great Britain and her colonies, being animated thereto by gratitude to the mother country, and by business instincts. "Canada will be able to send many of her products to England, and if Australia follows suit, who can doubt that the trade of Great Britain and her colonies will increase? Let there be free trade for Canada and free trade for Great Britain, but let there also be commercial union all round." This is undoubtedly interesting reading to Mr. Chamberlain, the Colonial Secretary; in his Liverpool speech it is supposed that the Duke of Devonshire was Mr. Chamberlain's mouthpiece. We are told that much of the outburst for imperialism "has been engineered by politicians in high places for protectionist ends." Mr. Chamberlain has been holding conferences with the Colonial Premiers. As a result of these conferences (according to the New York "Evening Post's" London correspondent) a strong section of the Cabinet with protectionist sympathies hope to see a scheme emerge for putting round the Empire a fence of low duties against the foreigner, while the nearest possible approach to free trade shall prevail within the Empire.

❀

The suicide of "Barney" Barnato—the South African diamond and gold mine operator, who leaped into the ocean from the steamer on his voyage homeward from Africa—was the result of a temporary insanity, and ends a singularly dramatic career. He is supposed to have been born of Jewish parents in London. As a boy he gathered rags and old iron in the Whitechapel Ghetto. Afterwards he

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tional holiday; the refusal of
Free State to discriminate
against immigrants; the adoption of a cordial address of congratulation to the Queen by the Afrikander Bund, are all indications of the easing of the strain of relations between the two peoples. There seems to be a general feeling that the inquiry of the South African Committee, which has attracted so much attention in London, has ended in something like a fiasco. None of the open questions have been settled. How much the Colonial Office knew about the Jameson raid is as uncertain as it was before the inquiry began. The exact nature of Mr. Chamberlain's knowledge or ignorance of that plan is still in as much doubt as ever, and it is not likely that the interior history of the raid will be known for a long time to come. The Committee now has before it the much graver task of investigating the entire administration of the South African Company, against which specific charges of maladministration have been brought both within and without the House of Commons. The outcome of the inquiry will probably be a crystallization of public opinion against delegating to any private corporation or association the task of government. Mine speculators can hardly be expected to rule a country with a just perception of native rights, nor can a great Empire like England permit itself to be committed by the action of private bodies.

❀

Most of the royal families in Europe have large private fortunes. The good luck of the Queen of England in this respect has been due largely to the foresight and sagacity of the managers of her property. King George of Greece is said to have made much of his fortune in speculation, and, of course, the opportunities of speculation are very great for persons so situated; but it is probable that few of the heads of the royal houses have ever made money in this fashion. Their great fortunes have been accumulated by revenues they have received from the State, and by the fact that in a certain way a royal family is held together and protected against the weakness and vice of its own members. According to the St. Petersburg correspondent of the London "Times," the Russian Imperial family is one of the richest in the world Its income from

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the civil list is over $7,000,000 a year, and this amount may be increased by Imperial order. The royal family is an enormous landowner, its holdings in different parts of Russia exceeding twenty-one millions of acres, and constituting an estate so vast that since the reign of the Czar Paul it has been managed by a special bureau called the Imperial Appanages, controlled by a Minister who is responsible to the Emperor alone. The revenue from the Ministry of Appanages is about $10,000,000 a year, which provides for the support of about forty-six grand dukes and duchesses, furnishing an average income of something like fifty thousand dollars a year for each prince or princess. The remaining income from the estate is added to the capital, because the estate is subject to a constantly increasing drain by reason of the natural increase of the Imperial family. The Hapsburgs are also immense landowners. The revenue of the Hohenzollerns from their private estates exceeds $6,000,000 a year, and that of the House of Savoy more than $3,000,000 a year. In comparison with these vast properties, the property of the Queen of England shrinks into a comparatively moderate fortune.

❀

The Universal Postal Congress has brought its fifth convention to a close. We have had an especial interest in the Congress, since its sessions have been held in Washington. The most important proposal before the Congress—namely, the adoption of a universal postage-stamp—was defeated, owing to the diversity of currency standards. The New York "Staats-Zeitung" calls our attention to the fact that in Great Britain a sovereign buys ninety-six stamps (at 2½ pence) for foreign postage; if this sovereign is worth twenty-five francs in France, it will buy a hundred French foreign stamps (at 25 centimes). If the sovereign is worth twenty marks and twenty pfennigs, it will buy one hundred and one German foreign stamps (at twenty pfennigs); and, finally, in this country, if exchanged at $4.85, there would be an equivalent of ninety-seven United States foreign stamps (at five cents). At the beginning of this last Congress the only important countries in postal matters outside the Union were Korea, the Orange Free State, and China. The rules adopted by the Congress will facilitate international postal usefulness. Unpaid foreign postal cards will henceforth be subjected to double tax only; that is, they must pay four cents and not ten cents, as heretofore. Typewritten circulars, in quantities of twenty, all of the same character, may be admitted at the same rates as when printed. Samples of merchandise are admitted up to the weight of 350 grammes. Objects in natural history, botany, and geology are admitted as samples. The next Congress will be held at Rome in 1903.

❀

President McKinley's message to the Senate accompanying the Hawaiian treaty sets forth clearly the historical argument in favor of the annexation of these islands. The President reminds us that the United States was the first nation to send a representative agent to Hawaii (1820), the first to conclude a treaty with her (1826), was the effective champion of her independence from foreign control when the islands were seized by a British naval commander (1843), and, finally, has been her commercial ally since 1875 under the reciprocity treaty concluded in that year. The rejection of annexation treaties with her in 1851 and in 1893 is spoken of as mere postponement of the inevitable, and the accomplishment of annexation now is declared to be "not a change" but "a consummation." The advantages and disadvantages of annexation, political, military, and commercial, are not even touched upon in the message. Secretary Sherman's report which accompanies the message calls attention to the fact that the Hawaiian Government, which offers the present treaty, is much more firmly established than that which made a similar offer in 1893, and urges that annexation is the simplest way in which to insure the permanency of the commercial union effected by the reciprocity treaty of 1875. He concludes with a review of the terms of the treaty, particularly noting how few obligations are imposed on the United States with regard to the future government of the islands. This last point is certainly well sustained by an examination of the text of the treaty. The Hawaiian Repub-

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lic cedes he Government of the United States al rights of sovereignty of whatever sor ıd agrees to accept whatever form of ; ernment Congress may impose. It only : ulates that the public lands of Hawaii l not be subject to our present laws rel g to public lands, and that the income proceeds therefrom shall be used sol for the benefit of the inhabitants ‹ the Hawaiian Islands. All treaties Hawaii with other powers are termina the further immigration of Chinese o Hawaii and the migration of Haw n Chinese into the present territory the United States are forbidden, anc guarantee is given that the public d of the islands assumed by the United S s shall not exceed $4,000,000.

❀

The hi ical argument put forward by Presid McKinley in favor of annexation is doubtedly the strongest that can be offe It fails to convince, however, becau prior to 1873 at least, our policy towa Hawaii, while aggressively supporting ndependence, was firmly opposed to annexation. The reciprocity treaty 1875 was, indeed, a step in the direct of annexation, but that step proved ostly to ourselves that even the Repu an majority of the Senate Finance C nittee has reported in favor of retracing it. Under this treaty the United States has already remitted duties on Hawaiian sugar aggregating about $60,000,000, and with the higher tariff now proposed the remissions would amount to $8,000,000 a year. In other words, the continued admission of Hawaiian sugar free of duty, whether under the reciprocity treaty or under an annexation treaty, means a loss of $8,000,000 a year to American taxpayers. Secretary Sherman was well within bounds when he said that the permanency of the reciprocity treaty had at times been "imperiled" by changing public opinion. The "peril" has never been so great as at the present time, because it is obvious that $8,000,000 a year would be a preposterous price for us to pay for the commercial privileges accorded us. This, however, is not the chief objection to annexation. It would be far better for us to pay $8,000,000 a year—or $400 per family—for the foreign trade of the Hawaiian people than to pay this sum for their incorporation into our Union. Of the 90,000 people in the Hawaiian islands, only about 4,000 are of American or British birth, 8,000 are Portuguese, nearly 30,000 are Chinese or Japanese, and the remainder, with relatively few exceptions, are of the native race. When our Nation is endeavoring to exclude immigration of this description, it is the height of inconsistency for us to reach 2,700 miles into the Pacific in order to bring in the people of Hawaii. It is conceded by the American residents that a republican government based on majority rule cannot be given to the islands. To incorporate an unassimilable population, far removed from our shores, and not to be governed under our political system, would be a costly sacrifice of National unity.

❀

The Senate has continued to make rapid progress with the tariff bill. The important schedule disposed of last week was that upon sugar, which was adopted in the form recommended by the Finance Committee. The new duty will be approximately two cents a pound. The proposition of Senator Spooner, of Wisconsin, that the duty on refined sugar be limited to 1⅛ cents a pound until the beginning of next year, in order to keep the Sugar Trust from making an enormous profit on its advance importations of lightly taxed raw sugar, was rejected by the Republican caucus. Senator Pettigrew's amendment placing all articles on the free list when their production in this country is in the control of a trust was defeated by a vote of 35 to 32. The defeat was accomplished through a motion to lay on the table. Two Democratic Senators, Morgan, of Alabama, and McEnery, of Louisiana, voted with the Republicans on this question. The debates of the remainder of the week were of minor importance. The Democrats who had voted for a protective tariff on raw cotton in order to help the farmers were chagrined to see the Republicans raise the duty on cotton yarns by way of compensating the manufacturers. When the schedules relating to mattings, jute, and jute bagging were reached, all the silver Republicans voted with the Democrats against the high rates proposed. On the

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question of mattings Senators Carter, of Montana, and Hansbrough, of North Dakota, joined them. On all these articles the higher duties were rejected. When the proposed duty on tea was reached, its consideration was postponed on the ground that the duty would probably prove unnecessary.

❀

Governor Tanner's action in signing the Chicago street railway bill, on which we commented last week, has been received by the press of Illinois in a way that is at least full of hope for the future. Even the Chicago "Tribune" so far forgets its hostility to Governor Altgeld as to declare that that executive would have lost his right hand rather than sign the Allen Bill. In reference to Governor Tanner's denial of Alderman Harlan's charge that he knew the bill had been passed by bribery, the "Tribune" says:

> Technically, his allegation of a lack of personal knowledge of bribery may be correct. He cannot go into court and swear that he "knows" of any legislative bribery for the passage of the rascally Allen Bill. And yet, using the word as men ordinarily understand it, and not in the restricted sense given it by lawyers in court, Governor Tanner "knows" that the bill he signed yesterday was boodled through the Legislature, and never could have passed without the employment of bribery. He "knows," in that general sense that other people know it, that not one of the thirty-one Senators and eighty-two Representatives who voted for the Allen Bill was actuated by an honest motive in betraying Chicago and her interests.

The Chicago "Evening Post" declares that the Governor has "irrevocably blasted his political career," and the "Record" says: "Illinois's shame is complete. The State has had Legislatures before which were lost to all sense of decency, but it remained for John R. Tanner to lower the Governor's chair to the basest level it has ever reached." Public-spirited citizens, prevented by the new law from securing less than five-cent fares when the present charters expire, are demanding that ordinances extending the charters shall provide for adequate compensation to the city. Alderman Harlan and others would stipulate that the roads pay into the city treasury 20 per cent. of their gross receipts, or one cent of each five-cent fare collected. It is certainly to be hoped that the citizens of Chicago will support some such demand, and see to it that the excessive charges imposed upon the public shall at least yield some revenue to the public.

❀

Even more interesting is the method by which the reform organizations of Chicago are struggling to avert the evils threatened by the gas trust bill signed by Governor Tanner the same week as the street railway bill. This legislation legalizes the hitherto illegal combination of the Chicago gas companies, and virtually precludes further competition or further concession from the monopoly through the fear of competition. The new law goes into effect July 1, and the committee of one hundred of the Civic Federation, the Citizens' League, the Municipal Voters' League, and the Non-Partisan Voters' League are endeavoring to secure before that date the passage of an ordinance giving a gas franchise to Franklin MacVeagh, Franklin H. Head, and several other citizens of similar character, to be used for the benefit of the citizens of Chicago. Those in charge of the movement guarantee eighty-cent gas, and the payment of one-quarter of the net profits into the city treasury. On the back of the petitions circulated in behalf of this ordinance are reasons for its enactment. A few of these are:

> Because the price of gas will thus be reduced from $1 per 1,000 feet to 80 cents.
>
> Because three-fourths of the $51,000,000 of stock and bonds of the gas trust are said to be "water," and in order to float its securities the trust must always earn interest from the consumers of gas to pay on more than $30,000,000 of fictitious stock and bonds, which does not represent cash invested.
>
> Because this is the only way now available to the people of Chicago to overthrow the conspiracy of the gas trust.
>
> Because the persons named in the ordinance as trustees of this franchise are men of well-known integrity and civic honor, who can be trusted to guard the interest of the people.

Such a public movement as this signifies how great has been the public awakening on the question of municipal monopolies. A few months ago it would have been impossible, but the campaign of education conducted by the Civic Federation is now bearing fruit. Since Professor Bemis brought to light the statement made by President Billings, of the People's Gas Light and Coke Company, to the listing committee of the New York Stock Exchange, in October, 1893, to the effect

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that his company made and distributed gas to the citizens of Chicago at an average cost (including taxes) of 43.3 cents per thousand, no one has been able to dispute the declaration of the Federation's committee that gas can be sold for 80 cents to the consumers and still yield a handsome revenue.

❀

The anti-butterine bill passed by the Illinois Legislature and signed last week by Governor Tanner is the most drastic measure yet enacted in this country for the protection of farmers at the expense of restricted industry and higher prices for residents in cities. The new law absolutely prohibits the use of coloring matter in the manufacture of substitutes for butter. As these substitutes—oleomargarine, butterine, etc.—in their natural condition are white, their use for table purposes is practically prevented by universal prejudice in favor of yellow butter. The dairy farmers of almost every county in Illinois were organized in favor of this measure. The National Dairy Union and the Chicago commission men had charge of the movement. There are, in various parts of the State, in the neighborhood of six hundred creameries, and these served as mediums for local organizations of all the farmers who either sold milk to the creameries or independently made and sold butter. So powerful was the support of the bill that only four or five members of the Legislature from the rural districts dared to vote against it, and Governor Tanner was assured that unless the farmers were protected against the fraudulent competition of the oleomargarine-makers certain important districts would be lost to his party. The manager of the Armour butterine plant in Chicago—the largest in the world—states that his factory will be shut down within the next two weeks, and its business in other States be transferred to the Armour plant in Kansas City. He predicts that the price of butter will advance five cents a pound. This prediction is, of course, ungrounded, as the making of butter at present prices pays about as well as any other branch of farming, and a small rise in price will suffice to flood the Illinois butter market. But a small rise in price is inevitable, and to that extent consumers in cities will be taxed to transfer industry from the cities to the country districts. Protection of the farmers from competition is not legitimate, but protection of consumers from oleomargarine masquerading as butter is legitimate. Both interests have probably combined in this bill.

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The Indiana Supreme Court has rendered a decision sustaining the constitutionality of the law reducing street-car fares in Indianapolis to three cents. A Federal District Judge, it will be recalled, granted the street railway company an injunction against the enforcement of the law, on the ground that it was in conflict with the provision of the State Constitution requiring laws to be uniform in their operation throughout the State. The Indiana Supreme Court follows the Ohio Supreme Court in declaring that the requirement of uniformity is not violated when cities are classified and acts are passed applicable to all cities when they attain the specified population. The Indiana law in question applied to all cities of over 100,000 population, and the belief of the Legislature that three-cent fares would be unjust in small cities is held to warrant the classification adopted. This decision of the State Supreme Court regarding the meaning of the State Constitution does not, of course, set aside the injunction granted by the Federal judge, but, inasmuch as it is the established practice of Federal Courts to accept the decisions of State Supreme Courts in State matters, it is generally believed that the Federal judge will dissolve his injunction. It is probable, however, that the street railroad company will apply for a new injunction on the ground that three-cent fares will not yield a fair return on the capital actually invested in the roads. If this be true, neither the legislators nor the great body of citizens would wish the law enforced but to prove this the company must produce its books. There are not wanting citizens who believe that three-cent fares would soon yield larger revenues than five-cent fares—just as five-cent fares admittedly yield larger revenues than ten-cent fares—and the experiment ordered by the law should be permitted by the Federal judge unless the books of the company demonstrate its injustice.

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We are not inclined to take Mr. Eugene V. Debs very seriously. It is easier to make prophecies than to make history; easier to form plans on paper and in platforms than to carry them out in actual life. However, it may be regarded as a matter of some practical interest that Mr. Debs proposes to establish a Co-operative Commonwealth in some far-Western State. This Co-operative Commonwealth is to embody the Socialistic principles in a political and industrial organization. Recruiting offices are to be established; bodies of men will be gathered who will proceed to the State selected for their reception to form a colony in "some Western State presenting the best advantages, securing political control under the forms of law, and establishing within the limitations of the Federal jurisdiction the Co-operative Commonwealth." To support this co-operative colony an organization of all workers and others "who favor a change in our social and industrial affairs, and believe it can be brought about only by a complete change of our social and industrial system," is to be formed, "for admission to which a small fee would be charged, and on the members of which a small annual capita tax levied." No more colonies will be started than can be provided for out of the fund of the general organization. For ourselves, we shall be very glad to see such a Co-operative Commonwealth started. Socialistic experiments have hitherto failed, except when they have had the inspiration of a religious or fanatical spirit pervading them; but it would be of value to the rest of the community to see a new experiment of a Co-operative Commonwealth from which all the spur of competition should be removed. It is somewhat unfortunate that the experiment cannot have a wiser director than Mr. Eugene V. Debs. If, however, it ever gets beyond the paper state, our readers may expect some account of it in our columns.

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There is no more profitable reading for Americans than the comments of men who, like M. Brunetière, come to this country without prejudice, with a determination to see things as they are, and to judge fairly, and who bring with them a very wide knowledge of what has been done in other countries and of the standards of civilization the world over. M. Brunetière, in a speech at the dinner of the American University Dinner Club in Paris, confined his comments almost exclusively to the position and work of the college in this country. He said, as a great many other thoughtful foreigners have said, that the chief difficulties in the way of the higher civilization in this country are the vast extent of the country, the diversity of its population, and the dominance of the industrial spirit. All these obstacles, he said, were being modified by the American universities. These universities have

> "done more than any political institution, than any law, to destroy old separations, to heal old wounds, to unify through the intelligence all the parts of that enormous territory, to melt together the many elements of immigration drawn from so many sources, and thus really to constitute the American nationality."
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> But he found that they rendered an equally important material service, which he thus described: "They have, so to speak, aristocratized that democracy. . . . In that commercial and industrial civilization, among a people that is represented to us as engrossed in the pursuit of wealth, the universities have awakened curiosity, given their rightful importance to the things of the mind, made intelligible what might be called the fruitfulness of intellectual leisure, and shown mental culture to be not only the condition and the guarantee of material progress, but also, when one knows how to use it, one of the most active and the surest means of moral improvement. This is the more remarkable because in Europe, on the other hand, it is the inverse phenomenon that we see; that of a culture formerly aristocratic, in which all the changes made seem to have for their object to democratize in the bad sense of the word, and consequently to debase."

Perhaps no more discriminating comment on the service of the American college to American life has ever been made than that which is to be found in these words. No one, certainly, has better stated the function of the higher education in this country.

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This week has been given up very largely to college commencements, and a number of incidents of interest are reported from various parts of the country. It has been very generally felt that after such a speech as that which President Cleveland delivered at the Princeton Sesqui-Centennial he could hardly again refuse an honorary degree if it were

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offered him, and his acceptance of the Doctorate of Laws from Princeton University involves no inconsistency with the position which he took on a former occasion. The resignation by Dr. Hervey of the presidency of the Teachers' College in this city, if it is final, marks the end of a very useful and important service to education in connection with one of the most interesting institutions in the country—an institution devoted to pedagogic work along advanced lines. Dr. Hervey has revealed rare qualities of enthusiasm, devotion, and ability. If, as is reported, he is to spend a prolonged time abroad in further study, his retirement from the Teachers' College may be taken as the initial step toward larger service in the future. The question of the admission of women has been before the Board of Trustees of the State University of Georgia, and after a prolonged discussion a resolution was passed stating that the Board was favorable to the admission of women students to the University, but that, in its judgment, the power to throw the University open to women is lodged, not in the hands of the Trustees, but of the Legislature, to which an appeal ought to be made. This disposition of the affair may represent a sincere doubt as to their powers on the part of the Trustees, or a desire to shift the responsibility of the settlement of a difficult question. The action of the Trustees will probably make the matter of the admission of women to the State University a political issue to be settled at the polls next autumn. Evelyn College, at Princeton, N. J., has elected Dr. Worman to succeed the late Dr. McIlvaine as President. Wells College, at Aurora, N. Y., reports marked progress in several directions. It is one of the most delightful and interesting of the colleges for women.

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The last five years have witnessed a growth in popular interest in the public-school system of this country. But that the interest is not universal, and that it does not command even from the better class of the community that active interest which is essential to its maintenance at a high standard of excellence, is proved by the recent school election which took place in St. Louis. For years the Board of Education of the city of St. Louis has been unsatisfactory to a large portion of its citizens. This year an effort was made to put in an entire new Board. The result was to convince the old School Board Directors of the position which they held in the estimation of their fellow-citizens. The "Liberal" and the "People's" tickets, which upheld the old Board, were defeated. Enough men to guarantee by their character a wise and progressive admini tration of the affairs of the School Board, and a progressive standard of education for the school system of the city, were elected. But the astonishing revelation was made that only about one-third of the total number of voters in the city went to the polls. This significant fact is a proof that politics in this country represents, not the average intelligence of the whole community, but the average intelligence of that part of the whole community which takes an active interest in political affairs. The leading men of St. Louis and the newspapers of the city have for weeks agitated this question of the necessity of reform in the Board of Education's methods and in the administration of public-school affairs, with the result of interesting less than one-third of the voters the majority of whose children are, probably, educated in the public schools.

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A recent number of the Chicago "Dial" reviews, in a very interesting way, the work done during the past winter season in Chicago by the Chicago Orchestra under the leadership of Theodore Thomas. The season just ended is the sixth consecutive annual season of the Orchestra, and its popular success is best indicated by the financial statement issued by the trustees of the association which supports the concerts. "It appears," says the "Dial," "that the annual deficit, which was more than $50,000 for the first year, has steadily diminished until it now amounts to about half of that sum. In other words, the guarantors (a body of men numbering fifty or less) have contributed something like a quarter of a million dollars during the six years, or what has been, roughly speaking, from one-third to one-fifth of the annual cost of the work. This great gift

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to the interests of culture has been made without ostentation by men whose hearts were in the work to be done, and who have sought no recognition for their public-spirited endeavor." Nevertheless, they deserve such a recognition, for they have maintained an organization which has quietly and perhaps even unconsciously made a lasting contribution to the spiritual life and culture of the city. What Matthew Arnold said of literature is quite as applicable to music. Literary cultivation consists in a discriminating knowledge of the best that has been thought and said in the world, and in the same manner it is impossible to listen to the works of Bach, Beethoven, Schubert, Schumann, Franz, Brahms, Wagner, and the great composers without receiving an intellectual and spiritual impulse which will make better individuals and better citizens.

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Of course the prime purpose of music, either in private performance or public concerts, is not a moral one. Music is an art, and the main result which it seeks to attain is the expression of beauty; but no community can have constant and consistent and satisfactory expressions of real beauty without deriving therefrom a real moral benefit. It is for this reason that such work as the Boston Symphony Orchestra has accomplished in that city through the public generosity of its founder and patron, and that of the Chicago Orchestra under the guidance of Theodore Thomas and with the support of its guarantors, ought to be regarded as a contribution not merely to the artistic culture and refined pleasure of the community, but also to its intellectual and moral development. The Outlook has had occasion to say before that one of the serious defects of the Puritan ideal of education was that it left out of account altogether the necessity for a systematic education of the æsthetic faculties, and that, as a result, for many years in this country music was looked upon as a sort of endurable accomplishment of women and foreigners. The great universities and educational institutions are only just beginning to recognize the place that music ought to hold in their schemes of teaching. The Philharmonic Society in New York, the Symphony Orchestra of Boston, and the Chicago Orchestra are only three of many reminders that we have to thank our fellow-citizens of German birth and education for the great work they have done in developing the love of good music among Americans.

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Secretary Gage has taken another step in the direction of wise administration. He has decided that the position of Supervising Architect of the Treasury shall be filled by competitive examination, to be conducted by the Civil Service Commission. In the preparation of the questions which will be submitted to the candidates the Commission will take the advice and counsel of architects of established reputation. Secretary Gage rightly regards the office as one of the most important in his department, and one which ought to be filled exclusively on the basis of professional fitness. To connect it in any way with politics would be the height of absurdity. Under the provisions of an Act of Congress passed in 1893, the Secretary of the Treasury is authorized to obtain plans and specifications for public buildings by general competition, but the Act unfortunately made no provision for the expense involved in submitting plans and specifications. Architects, as a rule, refuse to incur the considerable expense which the preparation of such plans involves. It has been decided by law officers of the Department that no legal authority exists for this kind of expenditure; but the Secretary, after stating the facts to a number of architects, has secured from them a promise to leave this question of expense to the generosity of Congress, and to submit plans whenever the next public building is to be erected. Accordingly, Mr. Gage proposes that hereafter plans for public buildings shall be secured in this way. It is a great misfortune that a large number of public buildings were erected not many years ago under very incompetent direction. Ugly structures once erected remain permanent blemishes. The country has altogether too many examples of this kind of architecture. Hereafter every public building erected in any part of the United States ought to represent the highest artistic and architectural skill.

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The Queen's Jubilee

The magnificent ceremonies which this week will commemorate the fact that Queen Victoria has reigned longer than any other English sovereign will be impressive not only to the eye but to the imagination, because they symbolize the greatness of the British Empire, and the marvelous achievements of the English people during the past sixty years. Other reigns have been more brilliant in military success; no reign has been so remarkable in the essential achievements of civilization. Not since the age of Elizabeth has English ability been so conspicuous in so many fields. From the beginning the English race has combined in a wonderful way the organizing genius which was represented in antiquity by Rome, and the genius for expression which was represented in antiquity by Greece. There have always been two classes of great Englishmen—the man of executive power, the born leader and ruler of men; and the man of intellectual and spiritual insight, the born lover and follower of truth and beauty. Almost every age of English literature has produced its typical Englishman of the sound understanding, the vigorous intellect, and the uncompromising assertion of conviction; and its typical Englishman of imagination, vision, and spiritual insight: Ben Jonson and his kin, and Shakespeare and his kin, constantly reappearing in every age; so that the English race has, in a remarkable way, kept its higher genius in harmonious relations with its practical grasp of life and the organization of its State.

The Victorian age has seen every field of activity crowded with brilliant figures. In science, if not the greatest discoverers of the time, the English have certainly been the greatest expositors. Their energy and genius have borne fruit in almost every field of investigation, and more than any other race they have, in a true sense, popularized the scientific knowledge which they have acquired and the scientific truth at which they have arrived. The names of Spencer and Darwin and Tyndall suggest not only the great achievements of science, but the dissemination among the whole English-speaking people of the knowledge and the fruits of those achievements. It is often said that this is a scientific age in an exclusive sense, but one has only to remember the activity of religious thought and the advance of English religious life during that reign to become aware that the age has been religious quite as much as it has been scientific. A reign which has produced men of such religious genius as Maurice, Martineau, and Newman can well hold its own in comparison with what have been called the great religious ages. The deepened vitality of the Established Church, the influence and authority of what has been called the Nonconformist conscience, the expansion of English religious feeling through the work of devout and devoted missionaries, evidence the fact that, although scientific interests have had great place in English thought, the religious life of the country has rather gained than lost by the widening of the horizons of scientific knowledge.

In education, whatever basis there may be for minor criticisms, it is certainly true that the progress of the last sixty years has been sound, substantial, and unparalleled in English history. Oxford and Cambridge are full of vitality and scholarly activity. The story of Balliol College during the last twenty-five years has perhaps never been eclipsed in the history of any English institution of learning, and that story shows how closely bound is English culture with English public life. More important still in its results upon democracy has been the creation of an undenominational common-school system under national control.

In literature the Victorian age promises to stand second only to the age of Elizabeth. It has been rich in literary genius of every kind and quality, and the fact that it had in immediate succession two such Poets Laureate as Wordsworth and Tennyson strikingly illustrates the wealth of genius which has given the Queen's reign its purest luster.

It is, however, in the expansion of the national life along political and economic lines that the greatness of the movement of the last sixty years is most distinctly discernible. At the forefront has been a group of brilliant statesmen, among whom Mr. Gladstone, in American opinion at least, stands pre-eminent; a statesman who, by reason of his dignity of charac-

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ter, his elevation of aim, the range and splendor of his intellectual life, and the greatness of his public services, fitly typifies the best in English life, and nobly illustrates the representative type of public man—the man, that is, who not only espouses special causes and stands for particular reforms, but who represents the spiritual, intellectual, social, and industrial ideals of his time. The last sixty years have seen the political emancipation of the English people practically completed. They have witnessed the rise into power, first of what is known as the middle class, and now of what is known as the working class; they have seen the exchange of what was an aristocratic government for one which is essentially democratic—more democratic in many ways than our own government; they have seen a political revolution of the most pronounced type accomplished without disturbance, under the forms of law, and by a process of evolution. This is, in its way, the greatest achievement of the Victorian age. English political character is perhaps the greatest possession of the race; upon that rest its institutions; in that is to be found the secret of its permanence and its power. It is the restraint, the habit of obedience, the respect for law, the instinct for order in the English-speaking race which makes it possible for that race to try political experiments, to test political methods, and to effect vast political changes without disturbance, disorder, or revolution. Although monarchical in form, the England of to-day is essentially a great democracy, and the genius of the English people is making itself felt more and more in English policy both at home and abroad. The combination of genius for political organization and government with a free popular life is perhaps the most admirable characteristic of the English race.

Any sovereign who had the fortune to reign in such a period would shine in the splendor of a reflected light. It has been the great good fortune of England to have a ruler who, if not great as a leader in public affairs, has been conspicuous for dignity of life, elevation of aim, and a singular devotion to her family and her people; a ruler who has understood her place, her time, and her subjects; who has been alike noble as woman and queen; and who now in her honored age is worthy of receiving the homage of the greatest Empire in the world. Americans, who respect her character, who speak the language of her people, whose political history is in a sense the continuation of their history, and who remember with what constant friendship she has regarded this country, will join in honor and in sympathy for her, with her loyal subjects, in this hour of her splendor and her loneliness.

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The Message of the World's Religions

We begin in this week's issue a series of articles on Comparative Religion, by eminent men, each an expert on the theme of which he treats. Rabbi Gustav Gottheil treats of Judaism; Professor T. W. Rhys Davids, of Oxford University, of Buddhism; Dr. George Washburn, President of Robert College, Constantinople, of Mohammedanism; Dr. Arthur H. Smith, the well-known missionary and scholar in Chinese literature, of Confucianism. The series will be closed with an article by Lyman Abbott on Christianity.

There are two ways of regarding the non-Christian religions—the critical and the constructive. The critical method looks exclusively at the faults in the religion which it is expounding; in its extreme form, this method treats the world religions as delusions of the devil—evil and only evil, and that continually. The constructive method regards them as Paul regarded them in his speech on Mars Hill: in them men are seen seeking the Lord if haply they may feel after him and find him. Each religion, so interpreted, has had a message for some epoch and some portion of the race; in every one has been some resplendent truth, though dimmed—as, alas! Christianity has also been dimmed—by human ignorance and superstition. It is in this spirit that these articles are written. They interpret the message of the world's religions, not chiefly their errors. The reader will find these articles luminous, sympathetic, intelligent; neither obscured by the spirit of hostile

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criticism on the one hand, nor by the spirit of uncritical sentimentalism on the other. In them, too, he will find the best corrective for that fatuous passion which would send us back from the religion of Jesus Christ to that of Buddha, Confucius, or Mohammed, because the best corrective of any extreme is not another extreme, but a calm, dispassionate, trustworthy statement of the truth.

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Foundations of Belief

The foundations of belief are not and cannot be in the logical faculty. They are not and cannot be scientific. Science takes the facts which are brought to the logical faculty, inquires into them, examines them, compares, collates, analyzes, and from them deduces its conclusions. Science is built upon a foundation of fact. It does not create that foundation. Observation brings to it the vegetable realm, and out of that which observation brings it creates botany; brings to it the starry heavens, and out of them science creates astronomy; the world-languages, and out of them it creates philology. The foundations of scientific belief are the facts to which observation bears testimony.

Similarly, the foundations of religious belief are the facts to which consciousness bears testimony. Theology is the science of religion, and science can no more create the facts of religion than it can create the facts of nature. It is in these facts of experience, attested by consciousness, that we are to look for the foundations of our religious belief. But defective spiritual vision is much more common than defective physical vision. The spiritual man is less developed than what Paul calls the psychical or natural man. There is a skepticism that doubts or denies the conclusions which theology—that is, the science of religion—has drawn from the facts of spiritual experience. There is another skepticism that doubts or denies the facts, or certain of the facts, in spiritual experience to which the consciousness bears testimony. This latter skepticism is due to the fact that the skeptic has not the consciousness of the fact, has not the experience before him from which the conclusion has been drawn by theology, and is unwilling or unable to accept the fact on the testimony of others. Such skepticism never can be adequately counteracted by any scientific process, for science does not and cannot create the conscious knowledge of the facts; it can only analyze the facts to which consciousness bears testimony. Let us illustrate.

Substantially all men are conscious of a distinction between right and wrong, good and evil. They are conscious of it as they are conscious of a distinction between the beautiful and the ugly, the true and the false. When the science of ethics begins to examine and analyze this consciousness, the conclusions which it reaches respecting it are uncertain. Different scientists reach different conclusions. But the fact that there is a difference between right and wrong, moral good and moral evil, is not at all dependent upon the ethical conclusions of the philosophers. On the contrary, the ethical conclusions of the philosophers are dependent upon this fact in our moral consciousness. If one has no such moral consciousness, if he sees nothing in righteousness intrinsically admirable and desirable, no scientific argument will be effective to correct this skepticism. He needs a new moral life, and he cannot get the light until he gets the life.

Most men perceive in the life and character of Jesus Christ a splendid illustration of the beauty of righteousness. In this sense and to this extent substantially all men who have ever read the life or pondered the character of Jesus Christ as recorded in the four Gospels believe in him. They may not believe in the theological conclusions respecting his character as the Son of God; they may not believe that he is a unique historical manifestation of the Deity; they may not even believe that he is a perfect and ideal man; but they do believe that his life and character exemplified in a transcendent manner an ideal of what life and character should be. Those men who disbelieve theology, and who even repudiate what they call Christianity, accept in some measure Jesus Christ; at least to the extent of seeing in him a supreme exemplification of righteousness. The man who does not thus believe in Jesus Christ, who sees no beauty in him, nothing to be

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desired in him, nothing worthy of following in him, cannot be convinced of his error by argument. He is, as the New Testament says, blind. He is deficient in the moral sense; he needs a new life; only as he gets this new life can he get the light that comes from the Gospels.

A smaller number of men, but still the great majority, have some consciousness of God—that is, to use Matthew Arnold's phrase, some consciousness of "a power not ourselves which makes for righteousness." In most men this consciousness is fitful and evanescent; it is dim and vague; it is ill defined and shadowy; but it exists. In this consciousness is the foundation of our belief in God. We believe in him, not because a creator is the best scientific explanation of the creation; not because every effect must have a cause, and every rational effect a rational cause; not because other men have seen God and testified to him: we believe in God because there is in the soul some recognition of his spiritual presence. As we believe in the souls of men because their souls produce an impression on ours, so we believe in the Infinite Soul because he produces some impression upon us. The skepticism that doubts or disbelieves in the theological definitions of this Infinite Soul is very different from the skepticism which doubts or disbelieves that there is any power not ourselves that makes for righteousness. The latter skepticism is fundamental, and fatal to spiritual life. It cannot be corrected by argument; it can be corrected only by awakening a life within which perceives and responds to the Infinite Soul. Testimony to the fact of consciousness, if sincere, genuine, earnest, may awaken in another the belief that such a consciousness is possible, and so create that desire for it which is the first condition of attaining it. But the foundation of belief in God is the consciousness of God within the soul; it is this life of God in the soul of man which is the light of the soul.

We believe in the Bible, if we truly believe in it at all, because we find in its testimonies that which answers to and quickens divine experiences within ourselves. If there is nothing in the Bible to inspire the reader, it is in vain to argue to the reader that the Bible is inspired. There must be some consciousness within him responding to the consciousness of which the Bible is a record, or the Bible is necessarily a closed book to him. The object of expounding the Bible is to show that the experiences therein recorded are true, genuine human experiences; that there is something in them which the soul of man needs, and to which the soul of man responds. We do not believe in goodness or in God because we believe in the Bible; we believe in the Bible because we first believed in God and in goodness. If, therefore, the Bible contains anything which violates our consciousness of God and of goodness, we must either lay that testimony aside, as many Bible readers do, or we must find for that testimony a new interpretation, as other Bible readers do. We cannot reverse our own inherent and eternal sense of righteousness and of God in order to conform it to the Bible; for our evidence that the Bible is true lies, in the last analysis, in the fact that it conforms to our consciousness of goodness and of God. Doubt whether Moses wrote the Pentateuch, whether David wrote the Psalms, whether Isaiah was written by one prophet or by two, is not doubt of the Bible. Doubt or disbelief that there is anything in the Bible which quickens the moral nature, clarifies the moral vision, strengthens the moral purpose, warms and purifies the affections—this alone is real doubt of and disbelief in the Bible; and reading books about the Bible, arguments to prove that the Bible is inspired or infallible, or that it is or that it contains a revelation from God, never will cure this kind of doubt. The man who can see nothing authoritative in the Ten Commandments, nothing sublime in the One Hundred and Third Psalm, nothing inspirational in the fifty-fifth chapter of Isaiah, lacks moral life. He needs, to use Christ's figure, to be born again; to use Paul's figure, to become a new creature. The life is lacking in him, and it is the life which is the light of men.

He who believes in goodness and truth, and in Christ as the exemplification of goodness and truth, and in God as a power making for righteousness, and in the Bible as the record of divine-human experiences, will also believe in certain experiences which grow out of this divine-human life. He will believe in what Paul calls the

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fruit of the Spirit: love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. He will believe in these fruits of the Spirit because he enjoys them in his own experience, and because sympathetically he perceives them in the life of others. The cynic is one who does not enjoy these fruits of the Spirit in his own experience, and, therefore, cannot perceive them sympathetically in the lives of others. No line of argument will or can convince him of his error. No analysis of life, joy, peace, is possible for him, because one cannot analyze what he does not possess. The testimony of others may possibly convince him that there are fruits in other lives which he lacks, and may incite in him the desire to possess them. He may feel remorse, and long for penitence and pardon. He may feel hate, and wish for the love which suffers long and is kind. If he does, he has taken the first step toward possessing that life which is the secret of light; that conscious experience which is the foundation of belief. But he cannot have a belief that is worth having, a belief that will be strong, enduring, invincible, unless he has the conscious life on which that belief must be founded. If he has no such life, then all criticism of the Bible will terrify him, lest it should take the Bible away. All discussion concerning the nature of God will terrify him, lest it should leave him without God and without hope in the world. All consideration of the nature of Christ will terrify him, lest it should leave him without a Christ. If, on the other hand, he has this life, he will no more fear lest discussion about Christ should take Christ away than he would fear lest the spectroscope should dissolve the stars. He will no more fear lest the dissolution of old definitions of God, incapable of reconciliation with our larger conceptions of the universe, shall banish God from it altogether, than he would fear lest a new physiology should destroy the human body. He will no more fear lest the searching analysis of the Bible should destroy faith in the Bible, than he would fear lest the botanical study of flowers should destroy the flowers on which the science of botany is founded.

In our age, in which a new science has grown up in physiology, in botany, in chemistry, in astronomy, and in which a new science is growing up in theology, the church needs nothing so much of the ministry as such preaching as will carry its faith down to these foundations of belief in the religious experience, and make the soul's faith in goodness, in Christ, in God, in the Bible, and in the fruits of the Spirit so strong, so vital, so part of the soul's own innermost life, that no disappearance of old theologies, no decadence of old definitions, no overthrow of an old traditionalism, can have the slightest effect in impairing the old and yet ever new faith.

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Women in Public Life

The article published week before last on Woman Suffrage in Colorado, presented officially on behalf of the Colorado Equal Suffrage Association, gave the case for Woman's Suffrage, and gave it in a judicial temper and with great ability. We published it, in accordance with our usual custom in such cases, without reply or criticism. Public debate appears to us of doubtful advantage; public discussion of very great advantage. Firmly believing ourselves that not only Woman Suffrage, but the general movement of which it is a part, is fraught with evil both to men and women, we are none the less glad to give to our readers the strongest argument which we can secure from those who advocate this social revolution. Nor do we now refer to this article to reply to it, but only to call attention to certain testimonies contained in it and the accompanying article on "Women in Public Life." We are told by these writers that even women graduates are not infrequently unfitted for the position of teacher because they are "so mannish, and often uncouth;" that where men and women co-operate in public political organizations they not infrequently "exchange courtesies in votes;" that "too often the woman [in politics] seeking a position is seeking it for her own advancement or to gratify her own ambition;" that after the suffrage has been given, duty will require her to assume the public functions of full citizenship, whether she wishes to do so or not; and, finally, that when she does enter into politics "some busy men delegate politics to their wives

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as they do their religion, saying, 'If you will investigate and find the best candidate, I will vote that ticket.'"

These testimonies indicate some of the perils to both man and woman which the conservative fears in the Woman Suffrage movement, with all which that movement involves. For it seems to us to involve the idea that in society the functions of men and women are substantially identical; that what man can do woman can do; that his rights and duties are the measure of her rights and duties. Out of this idea grows, not merely co-education, but similarity both in educational methods and educational ends; not merely liberty of employment, but urgency to enter upon every employment open to men; not merely a right to exercise influence in the sphere of government, but a duty of sharing in its burdens and in the enforcement of the public will. The mere inception of such a movement has, it appears to the conservative, a tendency—though it is happily often counteracted by the impregnable spirit of woman—to make her "mannish and often uncouth," to subject her to the same temptation to "exchange courtesies in votes" which constitutes a common and subtle form of political corruption; to substitute for a necessarily disinterested influence in public life, which we cannot afford to lose, one too often incited by self-seeking and ambition; and to relieve men of the responsibility which properly belongs to them as citizens and rulers of the Commonwealth, under the false assumption that there is any business that "busy men" can do which is better than rendering the State a wholly unrequited service. The advantages of the proposed revolutionary change in the relations of man and woman in commerce, industry, and politics must be great indeed to counterbalance these disadvantages, the testimony to which is all the more significant because it is unconscious and unintentioned.

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The Outlook Vacation Fund

Houghton Seminary has, from the beginning of The Outlook vacation work, been a yearly contributor to it. When Cherry Vale, at Greenwich, Conn., was furnished, Houghton Seminary furnished the library. When Elmcote, at Craigville, N. Y., was furnished, Houghton Seminary furnished one of the bedrooms. Each year a contribution to current expenses has been given. This year the Seminary makes a gift of $48 worth of books to the library at Cherry Vale. The old books from the library will be sent to Santa Clara, in the Adirondacks, for the library in the new house.

The work of the year has begun. This year the first all-year-round house will be opened. The new house at Santa Clara, the gift of Mr. George E. Dodge, is fully equipped with heating apparatus. This house meets one of the greatest needs of the working-girls in the Greater New York and vicinity. Consumption, the ever-present dread of the poor, may now be fought at its beginning, not leaving the victim the prey of unhygienic conditions. The two houses there make it possible to care for the working-girls under the best conditions. The summer house will be set aside during the summer for the use of girls in the first stages of the disease, who should not be exposed to the depressing effect of daily, hourly contact with those in the advanced stages. A winter house will prevent scores of cases reaching the advanced stage.

The houses will be under the best scientific administration—a resident physician, a trained nurse, and two matrons who are trained nurses. A doctor's office, fully equipped, has been made possible through our Unknown Friend's gift of $5,000, and for the first time it is possi le to have a supply of cod-liver oil, stimulants, and the necessary tonics.

The pressure on Cherry Vale and Elmcote is very great. The income needed to use the increased opportunities is $10,000. As has been said before, the $5,000 must, if possible, be kept for the emergency expenses.

THE VACATION FUND

From an Unknown Friend	$5,000 00

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Previously acknowledged	$2,955 18
L. C., Brooklyn, N. Y.	1 00
Apple-Blossom Circle of the King's Daughters, Moravian Seminary, Bethlehem, Pa.	5 00
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Vastness

American Impressions—Third Paper

By Ian Maclaren

ONE may not hold that climate settles everything in national life and character, and yet be quite sure that physical environment accounts for much which is distinctive; and it is perfectly evident that it must make a very considerable difference to live in a huge continent like North America instead of in a little island like Great Britain. When one learns at New York that it is as easy to reach London as San Francisco, and is told at St. Paul that he is still only in the Middle West, he has an impression of largeness which never fades, but is rather deepened by everything round him, both natural and artificial. The length of the rivers, the height of the houses, the volume of the waterfalls, the growth of the cities, the breadth of the plains, the value of the fortunes, the vigor of the language, are all of heroic size. One understands how it is that an islander in his trim little home should be exact in word and deed, even to the extent of being prim and dapper; and that an American in his immense domain may allow himself an easy gait, even to the extent of apparent untidiness and negligence. A strain of bigness runs through the American and all his ways, which is on some sides very invigorating, but perhaps is not always unattended by the defects of a refreshing quality.

There can be no doubt that the American is *magnanimous* in the affairs of practical life. If a merchant fails in England, he is, as a rule, made to feel the weight of his position very severely, and it is only a man of great courage and determination who can retrieve himself. In the States, if misfortune has befallen a man and he has not played the knave, he is regarded with sympathy, as a soldier wounded in battle. Friends rally round him and bring him succor, they set him on his feet and give him another chance, and through all his trial they abate not one jot of cordiality either to him or his family. The American is not more honorable than his English *confrère*, but he is more generous; and this need not arise from his being a better man, but from his living in a larger place. The struggle for existence in an old country is severe, and chills many kindly impulses; in a new country there is room enough and to spare for every person. Life is wide and buoyant, and full of vicissitudes. If one have nothing to-day, he may be rich to-morrow; if he be rich to-day, he may be poor to-morrow. The tides run in and out with immense velocity, and the scene is ever changing.

On our side of the Atlantic a man fights his way up with arduous and enduring labor, grasps his possessions with fierce tenacity, and safeguards himself on every hand. He stands on his narrow ledge of success, and receives grudging recognition from those beside whom he has established himself. Should he slip, and try to hang on with his hands, the others will think twice before they stoop to pull him up, both because his disappearance will leave more room where there is hardly foothold for themselves, and because the strain of arresting his descent might end in their going down with him. People are very cautious about involving themselves with a commercial unfortunate where there is so little to come and go on in the way of opportunity, and where social position is so painfully won. On the other side each newcomer takes his slice, as it were, of the rich virgin prairie, and if he has bad times his neighbors help him without calculation, for they have as much as they can face. Next year they may have their share of bad luck, and he will stand it manfully. One does not desire to minimize the overflowing good nature and brotherliness which are below this charity, but it is undoubtedly a virtue of a big, progressive, almost inexhaustible country.

From the open air of a large, unclaimed country men catch also a spirit of *enterprise* so fearless and ambitious that it

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amazes an old-country man. A draper's assistant comes over from Scotland, where his hopes had never risen beyond a hundred pounds a year, or a very small shop, and, having learned the new forms of business, starts in a Western city. The first year he turns over £4,000, and twelve years afterwards £400,000. One of course allows for shrewdness, foresight, perseverance, and high principle, and yet in the crowded condition of the old country all these qualities together do not command success. What is wanted is room—increasing population, new cities, and an open field. Enterprise comes with room—daring ambition, willingness to run risks, and quickness of mind. The circumstances create the men, and the men avail themselves of the circumstances. Brain-power has free course, and is, with character, as good as capital. If one went to a bank in England and asked a loan on the ground that the borrower knew his business and was an honest man, his request would be at once refused, because he had no security to offer. If an evil-living and not at all brilliant customer desired twenty thousand pounds, and could offer goods to the extent of, say, thirty thousand as security, he would receive the money. Security on one side always means property; on the other it may mean character. The individual has his chance on his own merits in the States as he cannot in the Old World, and his achievements are amazing. A hand laborer becomes president of a railroad, a clerk becomes a millionaire, a small farmer becomes President. Life is like the "Arabian Nights" in sudden and astonishing transformations. While in England one may be hindered by want of money or influence, the American world is open to his winning if he has only a head on his shoulders and a good conscience in his breast.

With such a prodigality of riches in the States and a population toiling to overtake them, it is inevitable that the visitor should be struck by a certain *unfinishedness*, which is sometimes quite delightful. For one is not utterly in love with perfection, and sometimes has a quarrel with orderliness. There are gardens with flower-beds in neat figures and a studied arrangement of colors, with closely cut and finely rolled turf, with straight gravel walks—gardens where not a plant breaks loose from its predestined place, and not a leaf, fluttering before the wind, illustrates free will. Such are the countries of the Old World, with their ancient order, fixed traditions, perfect finish, prim conventionalities; and this studied correctness appeals to certain minds. Other gardens there are where the flowers grow together in a confusion worthy of Nature herself—roses and carnations, sweet-william and stocks; where the paths wander and twist hither and thither at their will; where there are masses of shrubbery in which the birds build their nests, and where every here and there are portions not yet reclaimed, and cool, dank recesses which give one a sense of mystery. Weeds are, no doubt, overlooked in places. Such is the New World in its vivid contrasts, its luxuriant abundance, its unrestrained originality, its untouched resources, its easy independence. One has a piquant sense of freshness in a country where nature breaks in upon civilization, and the simple ways of the past assert themselves beside the last results of modern invention. One leaves a house fitted up with electric light and a telephone, and plunges a few yards off into the primeval forest. You are wakened from your first sleep in a hotel by the shrieking of an engine, and rush to the window to see whether the fire be near, but it is only an express train rushing down the middle of the street; and in the morning you learn that the street of this city accommodates the main track of a great railway. This happy stroke of utility might have astonished a stranger far more had he not seen the traffic in a fashionable part of Chicago arrested till an interminable freight train had meandered across the street. Citizens of the Old World do not realize how much they lose by the isolation of the railways, which, with us, are bridged over and fenced round in a really pedantic fashion; and how the monotony of life is relieved by the chance of stumbling up against a locomotive on turning the corner of a street. One can either be whirled along the street in a trolley-car, which threatens death to a dozen people at every crossing, or be conveyed at the rate of four miles an hour in a two-horse carriage, with all the appearance of a mourning coach, and whose wheels now and again sink six

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inches into the street. If any one be overcome by the magnificence of Washington—which is surely going to be one of the finest capitals in the world—with its spacious streets and stately buildings, let him rest his mind on a negro shanty wedged in between two palaces. A wrong date or a misprint in a newspaper is lost in a blaze of cleverness; and when an American sends a letter to Europe with a two-cent stamp, his kinsfolk gladly recognize a mind raised above petty details, and pay the fine with an indulgent smile. Here is one people which has been planted in a large place and whose branch runneth over the wall. By and by no doubt the whole ground will be overtaken, and the spreading greenery will be pruned. But will that day be all gain? When the American has grown elderly and set his house in apple-pie order, when he is quite accurate and weighs his letters, will he be as interesting as in his gay-hearted and irresponsible youth?

Perhaps one ought to be ashamed to mention his next impression, and certainly he had better plead at once the subtle influence of Scots blood, but one could not declare that the Americans are an economical people. If one were placed in a witness-box, he might be obliged to declare that they were distinctly *thriftless*. When an American understamps a letter, it is not because he grudges the stamp, for he would prefer to send a telegram; and he flings about his money with gorgeous prodigality. Times there are when a hard-bitten, poverty-stricken Scot cherishes a better grudge against his most friendly cousin. It is when he follows him in a Continental hotel and finds the lackeys despise his poor vail after the royal largesse they have just received. Of course it is explained that an American regards a dollar and a shilling (or franc) as equivalent; and if this plea be valid, then further remonstrance is useless. We of a poor race, who win our bread hardly, and perhaps keep our scanty gains too carefully, must succumb before this superb indifference to pecuniary detail. We can only stand aside and wonder at our kinsman who gets his money so easily, who holds it so lightly, who spends it so lavishly—a man surely of a very princely habit and far removed above thought of saving. And yet it may be allowed us to shake our heads and have some misgivings as to whether this prodigality is for the good of individual character and the firm upbuilding of a people. Is the ostentatious waste of food in hotels wholesome or justifiable, where the *menu* is bewildering in variety, and the portions supplied beyond all necessity, and more is taken away than is used? Does it conduce to stability and self-restraint to be quite indifferent about to-morrow, and to reserve nothing of to-day's earnings? Have not the farmers traded recklessly on the virgin resources of the land? Have not the forests been improvidently cut down? Is there not everywhere a certain want of prudence and management which cannot in the long run minister to moral strength or even to material wealth? If it be true, as is contended, that every great empire has been built up on thrift, this means that the homeliest of virtues does not end in the accumulation of money, but results in the creation of manhood. And the best friends of America, therefore, desire that amid all her prosperity she should not fall away into improvidence and luxury, but ever retain and cultivate that habit of simple and severe living which was shown by her Puritan fathers.

The Ideal

By Charles A. Keeler

There's a road that leads o'er the green, green plain
To the deep dark shade of the murmuring wood,
That winds through the valley of doubt and of pain,
And climbs on the mount of the pure and the good.

It winds up the mountain and ends in a flight
Of wild birds sailing amid the blue sky.
Oh, would that I too were a bird, that I might
Find the end of that road in its windings high!

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The Message of the World's Religions

I.—Judaism

By Rabbi Gustav Gottheil, D.D.

THE perseverance of the Jew and his Judaism is in itself a mission to the world. That it is the wonder of history is generally allowed; but why should a wonder be wrought, if not to teach and enforce a lesson? Goethe looked upon it in that light; for he wrote: "In regard to independence, firmness, courage—and where these qualities do not suffice, tenacity—the people of Israel is without compare. It is the most enduring race on earth, *which was, is, or shall be*, that it may glorify the name of Jehovah forever. It is for this reason that (in the pictorial representation of history which meets the eye of the son of Meister in the octagon hall) we have placed Israel as the great ensample and central picture which the others surround as a frame merely." The wonder is justified in our eyes when we remember that his "tenacity" is the very sin which the Church cannot forgive. She has done all she can, and much more than she ever ought to have done, to make the wonder cease; but "the arm of the Lord is not shortened to save." Officially she has not changed her attitude toward Israel; she continues to place his mission against the mission of God; but silently, and in the hearts of her most thoughtful sons and daughters, the question has sprung up, and is pressing for an answer more urgently day by day: How was it possible for these scattered remnants, numerically so weak, and that small number broken up and scattered to the four winds, to "stand and to withstand" for so many centuries? To stand, with every known support of a nation struck away; with every national bond rent asunder; without an organization of any kind, without a priesthood, without a rallying-point or outward symbol of unity, national or spiritual? Here are ten millions of people, strewn over vast areas of lands, with whole continents and oceans between the "disjecta membra," yet owning an affinity that has never been found wanting in the hour of need. This wonder has been so exasperating to the enemies of Israel that they invented all sorts of devilish plots to account for it; plots that have now been brooded over by the clumsy emissaries of Satan for centuries, but never were consummated yet. Meanwhile these mysterious men and women have lived their honest lives and have passed away like other sons and daughters of Adam, have inscribed names on the roll of benefactors that yield to none in luster, and not a few of them have given their lives in the defense of the country which they called their own. How could a race, so situated and conditioned, "withstand" the ceaseless and merciless war made upon it for so long a time? Needs not that I open that register once more—it is sufficiently known. True, their disruption was their building up, wherein we see the hand of Providence working its own ends irresistibly: fractions only could be destroyed, or, if exiled, find a refuge somewhere on earth; the rare instances in which brethren refused to open their doors to the fugitives or even showed selfish coldness are branded in Jewish records with an indelible mark of infamy. This was in cases of open war; but open war was not the hardest test of Jewish tenacity and courage; to be slain not the worst of fates; for the martyr's crown cast a halo around the darkness of the grave. To live, aye! to live under the most refined wickedness of persecution was more bitter than death—was, did I say? Is, to this hour. Very recently one who knows what he is testifying to, and may be fully trusted, said to me: "Sir, the distress, the poverty, the want to which the Jews encaged in the Russian Pale have been reduced is appalling; it is beyond my power of description; and there is but one cry sounding from all letters received: 'For God's sake take us anywhere you can, so that we have enough to eat and to drink.'" But where such distress does not exist, nay, even where plenty reigns and the political rights of the Jew are

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not questioned, his race and his religion are the gall and wormwood in the cup of the Jew. Without doubt, whether we consider the length of time, or the severity of the trial, or the absence of friend and comforter, no other faith has been tried as has that of Israel. Others have had their periods of persecution and oppression, but they were followed by triumph and dominion; others have covered the pages of history with martyrs and professors who proved invincible under their tortures, and who went to the stake singing psalms and giving praise to God that they were found worthy to seal the truth with their blood; who better than the Jew can honor their memory? But, with the exception of two or three interruptions, the way of the Jew has been a "Via Dolorosa" from the thirteenth to the nineteenth century; and, in the words of his own inimitable elegist, he can say, "Behold, is there a grief like mine?"

All this would be wonderful, even if Jew and Judaism were now in their dotage; if their energy were spent, and they were listless as to the present, aimless as to the future; if Byron's word were true:

Israel has the grave.

But the outcry against the Jew is that his strength is far in excess of his number, that his ambition reaches to heights to which he is not entitled; his successes are the despair of his non-Jewish competitors. And as regards his religion, it is safe to say that it is, at the present day, the most active and energetic in the work of reform. The oldest of churches offers the heartiest welcome to the latest born of ideals. Nor is it a mere negative reform which is pursued; I mean, one that is content with the lopping of dead branches and the leaving undone of things that have fallen out of joint with the time. Young branches are being constantly grafted on the old stem which is found to be still full of sap, capable to nourish and prosper the fresh shoots. Old liturgies are expurgated and new ones composed; rituals and ceremonials are being modernized; new hymns written, or borrowed from other churches without compunction—sometimes even, with their melodies, if text and tone appear to be made for each other; even new days and seasons are fixed for public worship. In schools, seminaries, periodicals, religious literature, societies, charities—everywhere the breath of a new life is felt. And, more astonishing still, the soil of Palestine is being reclaimed by the hands of Jewish peasants and planters; Jerusalem lifts her head once more and begins to lay aside her sackcloth and ashes—growing rapidly into a modern city.

And—here the superlative of wonder fails me—next August, in this year eighteen hundred and ninety-seven, a congress of Jews from all parts of the world will meet at Munich, Bavaria, to discuss the whole of the Jewish question and the most effective way of settling it; and also the question whether the founding of a Jewish State in Palestine is possible—if possible, desirable—as a refuge for those Jews who are not permitted by the people among whom they live to assimilate with them in citizenship.

Brief and summary as I desire to make this statement of the case, I cannot omit the fact that Judaism gave birth to two giant children, which cast their mother so far into the shade as regards numbers, power, wealth, brilliance, organization, and recognition in the world, that she can hardly be mentioned by their side. Well-nigh half of mankind live by a religious faith Jewish at the core, yet that great outpouring of her strength has not diminished her own store; the mother lives, and so far from preparing for her final exit, is girding up her loins to do and to dare yet more for humanity. She clings to her post as one of the pathfinders for the arrival of the Messiah, whose authority will rest on the fact that there will be no questioning, no wrangling about it, that all the earth will answer in unison, "Blessed be he that cometh in the name of the Lord."

And now I have been asked to offer an explanation of that wonder of history. I frankly confess that I have none to offer, neither have I met with one who could do it for me. After searching and sounding and probing and listening on all sides, I still must bow my head before the Power that lives and moves in this great mystery. Happy I, if I may humbly trace some of the means by which the miracle was wrought and is being continued. I do so with

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fear and trembling; more than once did I lay down the pen in the hopeless sense of my insufficiency; had I not feared that there was more cowardice than humility in this confession, I would never have pressed the pen back into the reluctant hand. I need both—the grace of God and the indulgence of the reader; and I ask for them in all sincerity and earnestness.

I.—UNITY

The taproot of Judaism is the idea of unity; the Rabbis understood this when they wrote on Israel's banner the words of their patriarch, the Deuteronomist, "Hear, O Israel: The Lord our God, the Lord is one." In unity there is strength of both faith and faithfulness. In the one and one only God the simplest mind and the profoundest thinker meet together. The singer of the shepherd psalm, that classical expression of childlike trust, says in song what Bruno and Spinoza say in their architectural systems. There is something grand and soul-subduing in that thought; and at the same time it allows a freedom of construction which keeps the soul in healthy activity and secures a sense of independence and self-esteem. One God or none at all—the alternative is bracing and stimulating. The issue is not that of the Jew, but of thinking man all over the world, and has been so from the time he began to reflect on the problem. The Jew feels that he has a place, indisputable and unavoidable, in the development of the human mind and the history of religion; that he is fully entitled to it, and in holding fast to it he defends the native right of humanity.

It has been said, and justly so, that it is the enemy that makes a nation. The pressure of defense and the dread of danger are needed to drive people together and to create a sense of unity. Now, by the proclamation of the vanity of all idols and of all ideas of Deity other than the one Israel proclaimed, he provoked the whole world to enmity; and in proportion to this enormous pressure from all sides grew his power of adhesion and resistance. He was and is right in allowing no tampering with his foundation faith, under whatever pretext. The term Monotheism he dislikes, because there lurks danger in it, as he sees clearly in the Trinitarian construction of that term in Christianity. His feet planted on his "Rock" (God is called by that name in his Bible), he watches with sleepless eye every attempt to undermine his foothold.

A Trinitarian belief is to him a disintegration of his clear and compact faith, and multiplies the arguments against God by three. It is the conception of unity, absolute, everlasting, unvarying, which alone can give us a perfect God; for this could not be with imperfections and limitations in His being. If such appear to our view, the fault must lie in our vision, not in Him.

And from this central idea a tendency towards unity went out like rays from the sun to pervade all Judaism. One people, the sons of Abraham, Isaac, and Jacob; one land, with one capital and one sanctuary, and in this one spot where the glory of God dwelt, visited by one man, once a year, on the unique fast-day of the year; one book, not the Bible, but the Law of Moses, the Torah, given through the prophet of whom it is written, There never arose another like him in Israel. One law for all, the stranger included, and—no monarchy; for a throne with a human being on it means division, not unity, as the very history of Israel proves better than any other national experience. Moses, incomparable fashioner of a nation and prince of legislators, wanted no dynasty; and those who followed in his footsteps, how true they remained to his great idea! From Joshua to Samuel—these were much-disturbed times, and many saviors of the nation arose, but no throne was established till the people themselves, in an evil hour, insisted on having one like other nations—and it was not long before the breach occurred that could never be healed again.

And so in the great outlook towards the consummation of Israel's oneness, the idea of unity, in heaven and on earth, if I may say so, appears triumphant at last. "In that day God will be one, and His name be one." Then God will turn the lip of nations and purify it that they shall all call upon the name of God and serve Him with one consent. Much more might be said on that point, but I must leave off here, and turn to what we must designate as the second great resource of Judaism; and that is:

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II.—DIRECTNESS

Let the reader forbear criticism as to the name of this part of my statement; I chose *faute de mieux*, and will explain at once that Judaism places the soul in direct, immediate relation to the Creator. It offers no mediator, and hence has nothing corresponding to the Christian conception of "a Church." The Jew must be his own bishop, his own pope. His Rabbi is no priest, and, with the exception of two or three instances in which a perfect knowledge of the law is absolutely required, there is no religious function which the Jew cannot perform legally and effectively for himself without the intercession of a Rabbi. Consistently with this religious democracy, the study of the Law, as expounded in the Talmud and the Casuists, is declared to be a universal duty; nay, one of the chief obligations of the Jew. And so you might see, if you thought it worth your while to see it, on any morning, winter or summer, hundreds of the "old-fashioned ones" leave their homes at four in the morning to go to the Beth-Hamidrash, or home of religious study, and spend the early hours of the day in that sacred pursuit, before they begin their wanderings or toilings to earn the pittances on which they and their families manage to live.

I do not underrate the enormous power which the idea of "a Church" as a divinely ordained institution is fitted to develop; a thought of what Catholicism has achieved is enough to convince us of that. But, at the same time, according to the law of compensation and adjustment of the balance, the Church must exact obedience and submission, and deprecate self-reliance, the free exercise of reason. Judaism demands the latter, and trusts its fate to it. Any ten male Jews past the age of thirteen may form a body, entitled to all the rights and immunities of a congregation, and perform public worship, wherever they may be and at whatever time they may desire it. Every synagogue is truly a people's church, and makes government not an easy matter by any means. The Rabbi is entirely thrown upon his own resources as regards weight and influence in the congregation. All attempts at ecclesiastical organization have so far failed among the Jewish ministry. It is not congenial to the spirit of Judaism; the merest approach to it is viewed with suspicion. Whether modern times and altered conditions and ideas will work a change in that respect remains to be seen. So far the grand principle of Rabbi Chananyah ben Teradyon prevails: where two sit together and interchange words of the Law, the Shekinah is between them; nay, even where one sits alone and devoutly gives his mind to the study of the Law, the Divine Presence is with him, and he receives his full reward.

III.—THIS-WORLDLINESS

That which strikes me as a third preservative element in the constitution of Judaism must seem strange in the eye of the reader, inasmuch as it is everywhere considered and treated as a reproach and a deficiency—I mean its *Thisworldliness*. Strange enough that a religion which existed, and surely not idly, for a thousand years before the first faint mutterings of "another and a better world" are heard in its midst, should grow into the faith of martyrdom and outstrip all others in that regard! Yet so it is; and, what is more surprising still is that, despite the terrible denial which the Jew's experience gave to his belief that God's justice rewards obedience to his Law with earthly happiness and well-being, he held fast to it, and, as it were, assisted God to make good His promises given in His Word. Even after he received and approved the outlook into a "Hereafter," his faith in the "Here" suffered no diminution. It sometimes appears to me as if the Jew held it part of his mission to

> strive with might and main
> For worldly good and earthly gain

so as to vindicate the ways of his God to man; a mere fancy of mine, no doubt, but fancies are often only facts read in a peculiar way; and peculiar ways are not incongruous with a peculiar people!

However that may be, the truth remains the same: Judaism lays all stress upon religion as the wisest plan of spending this life well, and its kingdom of heaven meant a God's kingdom on earth, visible, tastable, measurable, calculable; thus remaining true to the conception of the Master of masters—the son of Amram, to whom cleanliness was godliness, and a healthful body the holiest temple of a soul created in the image of God.

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I cannot imagine him as frowning at a good joke; and so I will revive here one made by "Kladderadatsch" (the Berlin "Puck") when trichinæ were first discovered as reveling in swine's flesh; he said of Moses: "Das nenn' ich einen Geheimen Medizinal-Rath!"

So deeply rooted with the Jews was the serious meaning of this life and what it offers or denies, at all times, that even to his hope of immortality he gave a this-world turn. His motto in this respect was the word: The memory of the just is for a blessing. His dead are not allowed to die for the memory. During the whole of the first year after death his ritual prescribes a prayer to be recited at the stated services by the mourners; and the anniversaries of deaths are loyally kept by children even if they live to a ripe old age.

When, therefore, the religious life of Europe in the beginning of this century began to take a turn towards the life that now is and the amelioration of its conditions, the Jews were among the readiest to receive and cultivate the new spirit. They looked upon it as a confirmation of the hope and the faith by which they have been sustained so long; and they are now found among the most active promoters of institutions designed to bring a little nearer the earthly paradise of which we have been dreaming and singing and preaching for so long a time.

Suppose we reach to it as near as this earth permits, will Judaism still survive, or be absorbed, voluntarily or otherwise, in the realization of its ideals? Who can tell! This only is certain: its merits will not pass out of the memory of men. Can we Jews be satisfied with this consummation? Why not! What is good for individual man must be good for any conglomeration of men; and what is better for the individual than the thought that the best fruit of his toil has nourished the best life of the world? That such a crown will some time be placed on the brow of Judah is certain. The rest is in God's hand.

Death and Immortality[1]

By Lyman Abbott

Let not your heart be troubled: ye have faith in God, have faith also in me. In my Father's universe are many dwelling-places; if it were not so, would I have told you that I go to prepare a place for you? If I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know.—John xiv., 1–4.

COMING events cast their dark shadows before. At last the repeated prophecies of Christ were finding their way into the disciples' hearts, and they were beginning dimly to perceive the approaching passion of their Lord. He had told them that one of them should betray him, that all should forsake him, that one should deny him: no wonder their hearts were troubled, no wonder they were afraid. It would seem as if he needed support: he who was to go out and wrestle with the strange anguish in Gethsemane; he who was to bear the shame and spitting in the court of Caiaphas; he who was to hear the revilings and the outcries of the very men whom he loved and had come to save; he who was to be crucified between the two thieves. But he did not ask for comfort—he gave it; and in this hour when the shadows gathered darkly over the hearts of the disciples, he uttered these words: "Let not your heart be troubled, neither let it be afraid: ye have faith in God, have faith also in me."

The heathen, if they did believe in immortality, believed in a vague, shadowy, and unsatisfying immortality. Homer makes the dead Achilles say:

I would be
A laborer on earth and serve for hire
Some man of mean estate, who makes scant cheer,
Rather than reign over all who have gone down
To death.

For the Hades of the heathen was a shadowy abode in which there was neither voice, nor sight, nor life—only the mere shadow of a life, and the mere echo of a voice, and the dim pretense of a vision. Whether the Old Testament brought any clearer vision of immortality to light or not, it is certain that the Jews' ordinary thought of Hades hardly transcended that

[1] Preached at Plymouth Church, Brooklyn, Sunday morning, May 23, 1897. Reported by Henry Winans, and revised by the author.

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of the Greeks. Let me read one or two of their expressions. The first from Job:

For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. Though the root thereof wax old in the earth, and the stock thereof die in the ground; yet through the scent of water it will bud, and bring forth boughs like a plant. But man dieth, and wasteth away: yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth and drieth up: so man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep.

Now two expressions from the Hebrew Psalter—one from the Sixth Psalm:

For in death there is no remembrance of thee: in the grave who shall give thee thanks?

And another from the Eighty-eighth Psalm:

Wilt thou show wonders to the dead? shall the dead arise and praise thee? Selah. Shall thy loving-kindness be declared in the grave? or thy faithfulness in destruction? Shall thy wonders be known in the dark? and thy righteousness in the land of forgetfulness?

Or, once more, to Isaiah—Hezekiah's prayer when he has been delivered from death:

I said, I shall not see the Lord, even the Lord, in the land of the living: I shall behold man no more with the inhabitants of the world. Mine age is departed, and is removed from me as a shepherd's tent: I have cut off like a weaver my life: he will cut me off with pining sickness: from day even to night wilt thou make an end of me. . . . For the grave cannot praise thee, death cannot celebrate thee: they that go down into the pit cannot hope for thy truth.

Still this old pagan conception of death comes back into our hearts and homes and lives. We are ever meeting it—sometimes as an affirmation, often as a questioning. And to this questioning and this affirmation, coming from the pagan or the Jew that is within us, Christ responds: "Let not your heart be troubled, neither let it be afraid: ye have faith in God, have faith also in me. In my Father's universe there are many dwelling-places: if it were not so, would I have told you that I go to prepare a place for you? But if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also."

Consider for a moment the foundation of our faith. "Ye have faith in God, have faith in me also." This man does not talk of immortality as Socrates talked—groping and hoping; he does not talk as the philosophers of to-day talk—giving arguments pro and con, weighing, considering, and balancing them; he speaks as a witness. "In my Father's house are many mansions. In my Father's universe are many dwelling-places"—I speak whereof I *know*.

Let me say to you frankly, my friends, I believe in immortality, because I think philosophy sustains it and science sustains it; and yet, after all, the faith that I build up on philosophy and on science hardly bears the test which death brings. In that presence I come back to the faithful and true witness, to the one who was neither deceiver nor deceived, who spoke, not what he thought, but what he knew—not as a philosopher, but as a revealer; and I believe in him and in his witness. As when one lies down upon an operating-couch, and the surgeon, about to administer the ether, stoops over the patient and says, "Do not be troubled, do not be afraid. I have done this a thousand times. You will drop into unconsciousness for a few moments, then you will come back again and you will not know what has happened to you, and you will suffer no twinge of pain"—so Christ stands by every bedside in the hour of the last releasing, and says to his child, "Be not troubled, neither be afraid. I know you will drop into a moment of unconsciousness; you will awake from that unconsciousness into the new life, and you will know nothing of the quick transition." Because I believe in Christ, because I am sure he was no deceiver, and no enthusiast self-deceived, I believe his witness.

I know it is a mystery. Do you think that the preacher does not feel the burden of that mystery sometimes, and wonder that God makes no clearer revelation of himself, no clearer revelation of the life that lies beyond the curtain? My father taught school in Boston years ago, and when he had opened the school would often go out and leave the hundred girls in the room without any teacher or moni-

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tor, absolutely free to themselves, unwatched, with neither promise of reward nor fear of penalty. For he would test and see what kind of girls they were, that he might make true girls out of them. So, sometimes, when I long to see the door opened and my God appear, and long to have some clearer revelation of the life that lies beyond this school-room, then I like to think that God has left us a little while without the vision of him, with neither rod nor reward hung up before our eyes, that he may both test and see what manner of children we are, and that he may make out of us sons of God, who follow righteousness and eschew evil, not in the hope of reward or fear of penalty, nor because we are watched and tended, but because we are learning to love righteousness and hate evil.

Consider, too, the nature of this faith thus founded on our faith in Christ. Not in heaven, my Father's house, are many dwelling-places—different mansions—as though it were one great city with a number of palaces; no, not that, but this: The whole universe is my Father's house; there is no place in it anywhere that is not under his roof; there is no dungeon deep, no far-off Botany Bay, no spot anywhere in all this unfathomable and illimitable universe that is not a part of my Father's house. And in this house of my Father's there is more than one dwelling-place. Oh, you are wrong to think that this fair earth is the only dwelling-place He has ever made. It is all full of dwelling-places, abounding with innumerable life. So when to-day the soul, dumb with sorrow and darkened with the tears of grief, cries out again: "Mine eye mourneth by reason of affliction. . . . Wilt thou show wonders to the dead? Shall the dead arise and praise thee? shall thy loving-kindness be declared in the grave? or thy faithfulness in destruction? Shall thy wonders be known in the dark? and thy righteousness in the land of forgetfulness?" the Christ answers: "There are no dead—there are only living; there is no land of destruction—only a land of emancipation; there is no dark—only the land of greater light; there is no forgetfulness—only the land of sweet, sacred memories." God's universe is full of dwelling-places, and when he who came to give life, and give it more abundantly, puts his hand upon the shoulder of his beloved, and says, "Come!" he calls us, not to a land of darkness or forgetfulness or destruction or death, but to life and memory and emancipation and sweet fellowship.

And he has gone to prepare a place there. He who is preparing us for our heaven is preparing our heaven for us. Go out into the park, look at all its beautiful verdure, its trees in all their varied beauty, its flowers in all their exquisite forms and fragrance. What a beautiful world this is, that in which we live this May day, so full of sunshine and song! But think! This is the prison; what will the palace be? This is the ocean steamer; what will the home be? This is the wilderness; what will the land of promise be? If this is what God made for the school-room, I wonder what he has made for the home! Sometimes I wish I knew, but on the whole I am glad I do not. For I think I feel as once my children did about Christmas time; they would come to me to ask, "What are we going to have for Christmas?" and when I replied, "Do you really want to know?" they would say, "No, no, we don't want to know." They wanted a surprise. And I am glad that, when that awaking comes, I shall awake to a glad surprise.

I could not know; even He could not tell me. "Eye hath not seen, ear hath not heard, it hath not entered into the imagination of the heart of man to conceive." Will you undertake to tell a little child studying the primer what is the glory of scholarship? Will you undertake to tell an Indian paddling his canoe what is the significance of an ocean steamer? Will you undertake to tell the bulb in the ground what is the beauty of the tulip when it has blossomed? Better try that than try to tell to men that are grubs in the chrysalis what the glorious flight in the sunlight will be. If this world is the chrysalis, what shall the sunshine and the flight become? I do not know. I only know this: It will be so glorious in all outward beauty that the glorious things of this life will seem insignificant in comparison; it will be so glorious that the gold will be only fit for pavement beneath our feet, and the pearls only fit for the outer gate of the city through which we have passed to enter in; so glorious that

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the very leaves on the trees will be for healing, and the very water of the river will be like blood in its life-giving power.

And yet I would not care for a place, if that were all. I want my friends; do not you? Would you be happy in a palace as a stranger? Not long. Men ask one another often, Do you believe in the recognition of friends in heaven? My answer is, I cannot believe in heaven and not believe in the recognition of friends there; for there would be no heaven if there were no recognition of friends. What does Paul mean when he says, "Faith and hope and love abide forever"? Love of the father, love of the mother, love of the wife, love of the husband, love of the friend, with all the hungering desire of love, and nothing to satisfy it! That would be hell, not heaven. And golden streets and pearly gates and songs of angels would not prevent the homesickness. I should want to return to earth again; would not you? We shall be caught up together in the cloud. Or, if we go one by one, it will be only to leave solitary for a little while those that remain behind. You remember that on the Mount of Transfiguration the disciples recognized Moses and Elijah. Do you suppose that Moses and Elijah did not know each other?

"I go to prepare a place for you." Did you never think that every death of a dear friend is Christ's preparing a place for you? You have a father, a mother, a brother, a sister, a friend, a dear companion there waiting for you, and when your mystic steamer lands upon the other shore, and you, standing on the prow, look out on the Celestial City, you will see some familiar friends there waving to you, ready to greet you with kiss and with embrace. That is the way he prepares a place for us. And the death that fills your eyes with tears now is preparing loud huzzas and joyous song hereafter.

"That where I am, there ye may be also." Where is he? Asleep in the grave? Dead in some shadowy Hades—or more living now than ever before? Gone from us, or closer to our side than ever he was before? "Where I am, there ye may be also." Our Roman Catholic friends assure us there is a purgatory necessary to prepare us for the celestial mansion. Perhaps they are right; but this I know, that, if ever man needed purgatory to prepare him, it was the penitent brigand, and, if the penitent brigand went to purgatory, he found Christ there waiting for him, for Christ said, "This day shalt thou be with me." For my part, I would rather be in purgatory with Christ, being prepared for something higher and better, than in any heaven my heart can conceive, with Christ gone from it.

And when I awake, I shall awake satisfied. I shall awake to a nobler and a better service. I do not know what it is, and yet I cannot but think it will be the service of love; ministering to the loved ones upon the earth. "His angels are ministering servants." What better ministering servant can the child have than the mother? What better ministering servant the mother than the child? They who have gone from us are with him, and we are with him, and so we are not far apart.

Let not your heart be troubled, neither let it be afraid; ye have faith in God, have faith also in Christ. In the Father's universe are many dwelling-places, and he who is preparing you is preparing a place for you, populous with love, rich with satisfactions. What we call death is but an exodus, a going out from the land of bondage into the land of liberty; an unmooring, a breaking away from the wharf to which one is chained, and setting our white sails for the fresh breeze and the bright sun; an awakening from life's troubled dream into the glories of the great, the eternal reality; a victory, a home-coming to the friends, to the Father, to the Christ; a coronation—"I will give you a crown of righteousness," and "ye shall reign kings and priests unto God." "Let not your heart be troubled, neither let it be afraid."

Training of Childhood

By S. S. F. Callahan

With all respect to the very able and interesting paper on "Some Aspects of the Training of Childhood" in The Outlook of May 15, there is one most important phase of child-training upon which I differ in toto with the above-mentioned

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article—viz., I believe that obedience in a young child should be demanded and taught.

"Instant and unquestioned" obedience, *per se*, seems to me to be a very valuable accomplishment, and one to be gained as early as the child's will can assert itself. Even a small baby can be trained to obey, and is better and happier for the regular life which such obedience insures. If the habit of obedience is not acquired in very early childhood, the small being is hampered in its best growth.

How can a child be taught to apply himself to his studies, how can he ever *be ready* for the cares that accumulate each year, how can he be prepared to go out and "take upon himself the duties of a wider sphere" and the "broader obligations" of later life, if he is not trained to be self-reliant and self-poised, ready to act quickly upon emergency, ready to respond with every nerve and muscle under control instantly upon demand? What will give him this power but *obedience* as the foundation of his character? The "instant, unquestioning" obedience which is demanded is an essential part of the West Point and Annapolis training.

Self-control is so important a factor in the civilization of the nineteenth century that it cannot be inculcated too soon.

It is a pitiful thing to see a child in the grasp of a passion which he is too weak to subdue, and which no stronger power can conquer for him, because he has not been taught to yield to the will of his father or teacher. To the point where his own force is sufficient to conquer his difficulties, there seems no help for him, unless he is guided and ruled, and learns to submit to those wiser than he. Training is worse than futile if it waits until the will acknowledges no master, and the "why" has to be satisfactorily explained before obedience follows. Let me not be misunderstood. The expression "to break a child's will" is abhorrent; the practice more so. No; let the child be taught to be master of its own will, through the natural channel of obedience to law, which would come through nursery, home, school, and college life, and we shall have a man who is ready to meet life's problems with no uncertainty; who will do the right without wavering, not counting the cost; and will, moreover, have that power of instant decision and action which determines in so many cases the outcome of the question, be it a matter of business, of seizing an advantage in debate, in the press of a battle, or in some swift and terrible temptation.

I believe in giving a reason to a child, usually; but after it has obeyed. The trust which exists in a happy relation between father and child is very strong, and even though the reason is not given for a demand, the child should be willing to believe that it is right because "father says so." The young of animals, of birds, insects even, are trained with Spartan rigor from very early age.

The story of the bear who boxed her cub's ears is too old to repeat, but illustrates the fact that joint self-control and obedience are demanded in almost human forms from the babies of our brothers in lower scales of life.

Let a child have utmost freedom of life, but not encroach upon others; give him outdoor life—play and fun. Let him be taught to ride a horse bareback, and to run barefoot on gravel walks. Let him drive cows to pasture, and notice the different birds he sees, and the insect and plant life on the road.

All this can be done for the happy country boy before he is five or six years old; while there are other enjoyments and much the same chance for observation of outdoor life in the great parks for the small boy who is so unfortunate as to live in the city.

Give him a room, if possible, for himself, where treasures will not be molested by broom or duster. Let the "mother-time" for telling stories, or confiding woes, or confessing peccadilloes be sacred; but under and above it all let there be the strong, sure power which must be obeyed; by which the child is controlled, and to which he yields loving, cheerful, and loyal obedience.

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The shortness of life is bound up with its fullness. It is to him who is most active, always thinking, feeling, working, caring for people and for things, that life seems short. Strip a life empty, and it will seem long enough.—*Phillips Brooks.*

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Miracles

By Judith Spencer

Is it not *meant* that every one should see
God's wondrous miracles in night and day,
Sunshine and shower, cloud, star-gemmed canopy,
As speeds our globe its never-ending way?

All laws of nature are His gifts divine,
God-given to all alike. Yet some but stare
And see naught beautiful, and so repine;
While happier souls find His touch everywhere.

A Bad Quarter of an Hour

By James C. Purdy

The steamboat whistle blew, the signal for starting. For an hour the boat had been lying at the little wharf, putting off supplies for the near-by plantations; and the eight young Peytons had never known an hour of such giddy pleasure as that. That whistle meant the end of it all, and they were suddenly very miserable.

It was always a bright day for them when the boat landed there, for then they were safe to do as they liked; Dinah, their mother, was always busy till the last minute, selling her "fried things" to the passengers, and so had no time to scold them and box their ears; and Nicodemus, their father—though, to be sure, he was never dangerous—was always fully occupied in helping "tote" the freight; but this had been an hour by itself, outshining all others.

Harry Randall, a jolly white boy from up North, wearing the finest clothes they had ever seen, and having more money in his pockets than they could form any idea of, had discovered them from the steamboat deck, and had come ashore to enjoy their society. He had flipped silver dimes for Abe Lyss to catch in his mouth; he had tossed other dimes to Martha Washington for dancing a barefooted double-shuffle with the baby in her arms; he had showered nickels on all the others; and he had given Emancipation a new silver quarter to cut his teeth on. Now it was all over.

"Good-by, chilluns!" said Harry, heartily. "I say, come up North and start a show; you'll all get rich!"

He hurried on board; Dinah hurried ashore; the bustle and confusion of "casting off" began; in five minutes the General Marion would be showing her heels to Morgan's Landing, and then the eight little Peytons would have only each other for company again. But many things may happen in five minutes; some of them began to happen now, with four minutes and a half to spare.

"Whoosh-sh-sh! Whoosh-sh-sh!"

All at once Abe Lyss was dancing about the others, swinging his arms wildly, giving a cuff here and a push there, driving them before him towards the water as if they had been a brood of chickens that he mistook for young ducks. They all went tumbling down the bank, and there was their father's old skiff with the oars in it, ready for passengers.

"Whoosh-sh! Git in dar! Git erboa'd fur up Norf! We's gwine make b'lieve go up Norf. Whoosh-sh-sh!"

Up North! Where the money grew on bushes! Making believe was their daily entertainment, but they had never thought of any make-believe to equal this. In a twinkling they were all in the skiff, ready to start for the enchanted land. They would have to pay full fare for their trip when their mother got hold of them, for Dinah Peyton had a heavy hand, but that would be after a while; she had no time to think about them now, and they never borrowed trouble.

"Git in yere, yo' Sam!" Abe Lyss commanded, although Sam was already sprawling in the bottom of the skiff. "Yo' 'spect de boat gwine wait fur yo'? Got ter git er move on ef we's gwine up Norf wiff de Gin'rul Marion, *I* tell yo'!"

He caught up the oars, and the wonderful voyage had begun. It was a heavy cargo he had to manage, but he did not mind that, and in a moment the old skiff was well out in the stream. Nobody but Harry Randall had noticed them yet; he had been watching them from the first with amused interest, wondering what sort of freak this was. In another minute they had the big steamboat between them and the wharf; Dinah could not see them now, even if she thought to look for them.

Abe Lyss rowed rapidly to the stern of the boat; there he stopped, shipped his oars, picked up the bowline of the skiff, and swung the coil about his head, making ready to throw.

"Yo' quit dat 'ar, yo' Abe Lyss! Yo' ain't shore 'nuff *gwine!*"

Martha Washington jumped up in alarm and actually shook Emancipation at him; he was carrying his make-believe too far.

"Who say I ain't shore 'nuff gwine? I's gwine whar de Gin'rul Marion's gwine, an'

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ef yo' ain't gwine whar I's gwine yo's gwine git outen de skifft an' gwine git ashore, right now! Yo' heah me?"

With that Abe Lyss threw his line.

"He done cotch it!" he cried in triumph. "De mate done cotch it! We's made fahst now! Shake yo' handkerfitches, chilluns, fur yo' all's shore 'nuff gwine up Norf!"

They were all so intent on watching him that none of them saw what really became of the rope when he threw it. It had not gone half-way to the steamboat; nobody had caught it; only Harry Randall had even seen him throw it. It had fallen across the stern cable of the General Marion, just as he had intended, and when the cable was cast off from the wharf the skiff's line would slip from it into the water. Then Abe Lyss would coil it up in the bow of the skiff again and row his passengers ashore; the play would be done then, and nothing left to do but to settle accounts with Dinah.

But that would be after a while; just this minute Abe Lyss was enjoying himself hugely. Martha Washington still stood there facing him in a panic of vague terror; some of the younger children were even beginning to cry with fright and homesickness; in a long time there had been no make-believe so successful as this.

Now the big cable was cast off and the deck-hands were hauling it in. The great stern-wheel began to turn; that churned up the water at an alarming rate, and too much of such churning would not be good for the poor old skiff. It was time to come back from the North now.

The young navigator took up his oars again and tried to paddle out of those troubled waters, but he found that getting out of a difficulty is far less easy than getting into it; something was wrong somewhere; he worked at first with easy confidence, and then with frantic energy, and with all his trying he could not get out of the way of that great wheel. It was revolving at full speed now, and the waves it made threatened every second to capsize them. To make matters worse, the steamboat had swung so far out now that the skiff and its passengers were in plain view of the wharf, and the terrible voice of Dinah was making itself heard.

"Yo' Abe Lyss! Yo' fotch dem chilluns heah! Yo' heah me? I ain't gwine tell yo' twice!"

"I cah-ah-ah-n't!" the quavering answer went back. "I cahn't, noways! De rope's done got foul wiff t'other rope! We's made fahst!"

That was the dreadful truth. The skiff's bowline had tangled itself up with the steamboat's stern-line, and the eight little Peytons were being mercilessly towed along in the turbulent wake of the General Marion. There was no make-believe about this!

"Yo'—fotch—dem—chil—luns—*heah!* Yo' heah me?" Dinah called again in awful tones, while Nicodemus ran wildly up and down with a long pole in his hands.

"I cah-ah-ah-n't! We's—"

A tremendous jerk cut off the rest of the poor boy's protest. The cable had been lifted to the deck, taking the skiff's bowline with it, and the little craft was suddenly pulled almost out of the water. Abe Lyss was pitched backward to the bottom of the skiff, while the oars flew different ways out of his hands; Martha Washington was thrown from her feet and doubled up over the gunwale, where she stayed, screaming dismally; the others were tumbled all together in a shrieking, struggling heap; and all of them were very sorry they had ever left Morgan's Landing to go up North!

Their doleful cries were quickly answered by shouts from the deck of the steamboat as well as by the screams and scoldings from the wharf; Harry Randall had seen what happened, and he had lost no time in making the plight of the luckless young excursionists known. Abe Lyss, lying on his back, realized that the big wheel had stopped going around, and felt the skiff come back to its proper level as suddenly as it had tried to stand up on end. When he managed to sit up again—and the whole thing had happened in less time than it takes to tell it—the General Marion was floating at rest out in mid-stream, all on board of her had crowded to the guard-rail, the unfortunate bowline had been disentangled and thrown to the wharf, and Nicodemus had hold of it and was pulling the skiff and its rescued cargo ashore, hand over hand.

While he was still well out of reach, Dinah's great hand was stretched far over the water to swoop him out of the skiff and bring him to just punishment; generally he howled with fear at the threatening of that hand, but if he saw it now he appeared not to heed it. In getting up he looked first at Martha Washington, who still lay screaming across the gunwale; then he sent a swift look among the other children, now beginning to return to their right minds; next he caught hold of Martha Washington and pulled her up on to the seat. At that moment the threatening hand descended.

"Now! yo' no-'count limb! I's gwine—"

But Dinah's hand was empty. The victim had escaped. With a loud cry Abe Lyss leaped overboard and swam swiftly towards the middle of the stream. He had done a good many surprising things in his life, but never a thing more surprising than this; for he feared the waters of that river far more than he feared his mother. A stray alligator

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had been seen there one day, and since that hour nothing had ever been able to tempt Abe Lyss to go for a swim in that dangerous water; indeed, it was only under special excitement that he would venture out there in the skiff, and it was the thought of being pitched overboard that had put him into such a panic of fear a few minutes ago. Yet there he was now, swimming his best towards the very deepest water.

"Come back heah, yo' Abe Lyss! I w'ar sumpin' out on yo'!"

Even that promise did not bring him back. No matter; he could not swim there all day, and Dinah would have plenty to keep her busy until he should come within reach again. She began by snatching poor Martha Washington out of the skiff by one arm and standing her up in front of her. Suddenly and unaccountably she let go of the trembling culprit, and her shiny black face turned an ashen gray, all in an instant.

"Whar—whar—'Mancipation?"

The question was a hoarse whisper, and there was a shake in the voice that none of them had ever heard before. She cast a quick glance among the other children; Emancipation was not there, and Martha Washington's arms were empty.

"Whar—whar—mah baby?" she asked again, laying her hand on Martha Washington's shoulder, very gently this time.

"I done—*drap* 'im!" the poor child wailed.

"Yo'—yo' *drap* 'im?" There was no anger in the mother's voice; only consternation, too confused for even grief.

"Yo' drap 'im! Yo' drap '*Mancipation!* Drap 'im ovahboa'd! I's gwine—"

Nicodemus had not uttered a sound before; he fairly screamed these words, and for the first time in his life he lifted his hand to strike the cowering child. Dinah caught his arm, and he was as helpless as one of the children in her grasp.

In the second that they stood so Martha Washington darted away from them; with a loud screech she raced to the end of the wharf and went scrambling down the bank to the water's edge. Dinah turned to catch her, and as she did so Nicodemus wrenched himself from her loosened hand and went running after the child, shouting wildly at every step and waving his arms about as if he had suddenly gone crazy.

"Yo' Nickerdemus! Don't yo' hit dat chile! She ain't—"

Dinah stopped in sheer bewilderment. The children in the skiff were whooping and screeching and tumbling over each other in their haste to get out and follow their father and sister; the people on the steamboat were shouting and crowding each other, all on one side of the deck; and in the midst of it all the boat's whistle began to blow in a series of short, sharp blasts. Then Dinah saw that a boat had been lowered, and the men were rowing at full speed after Abe Lyss.

What did it all mean? Was Abe Lyss drowning, too? No, she could see him, and he was safe. He had swum out to a broken tree-branch that was floating in the lazy current, and now he had turned to swim back again. Now the boat had met him. One of the men lifted something from the water, and then they pulled Abe Lyss himself on board. There was more shouting on the steamboat as the men began to row for the landing, and Nicodemus ran up the bank and jumped into his old skiff, under a crazy impulse to row out without any oars and meet them.

Dinah understood it all now, and she tried to run down there where the boat would land; but all the strength had gone from her and she could not move. She knew that they were bringing her drowned baby to her, but she could not take a step to meet them; she could not even cry out; she could only stand there with closed eyes, and wait for them and for the pitiful little burden they were bringing.

"I done got 'im, mammy!"

Abe Lyss was running to her; the others were buzzing and chattering behind him; she heard the voices of the steamboat men, and among them she heard the voice of that handsome white boy from up North; but she did not look at any of them, for she could not bear the sight of her lost baby's face yet. She put out her arms feebly, and she felt that Abe Lyss laid the dripping little form in them.

Then, safe with his mother once more, Emancipation uttered a gleeful little shout and kicked out vigorously.

"Oh! he done—*erlive!*"

She opened her eyes then, and looked eagerly into the little face to make sure. Then she put out a strong hand for Abe Lyss and his sister.

"Yo'—yo'—I's gwine whop yo' good fur dis! Wha' for yo' done tol' me 'Mancipation git drownded! He ain't! Yo' come *heah!* Yo' heah me? I ain't gwine tell yo' twice!"

Things were right and natural once more, and with happy whoops the children ducked and scuttled off out of harm's way. A loud cheer went up from the deck of the steamboat, and with another shrill blast of her whistle the General Marion steamed away down the river.

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Books and Authors

"The Cockpit of Europe" [1]

What the Low Countries were in the Middle Ages, so the Balkan Peninsula has been in modern times—the cockpit of Europe. Every one has been interested more or less in the conflicts which have raged in the four Balkan States, whose history Mr. William Miller has so admirably portrayed for us. Its readers, therefore, will find this book—or the fourth part in which they may be particularly interested—abundantly satisfying. Seldom has a volume contained so much condensed information told in such a clear manner. Mr. Miller should be congratulated on his workmanship.

The first part of his volume is taken up with a discussion of Rumanian history. As we turn over page after page of the book and become absorbed in the narration, we also turn from time to time to the accompanying map of the Balkan Peninsula, which we find to be not at all exhaustive. It is a pity that the book should be marred by this lamentable deficiency. It is undoubtedly because we are more familiar with the events of modern than ancient history in the Balkans that it seems as if Mr. Miller laid stress rather upon the ancient than upon the modern. We are indebted to our author for many new facts, especially concerning those old Rumanian inhabitants the Getæ, or Dacians as they are generally called. If it had not been for the incursions of the Dacians into the Roman provinces, a Roman occupation might have been indefinitely postponed, and the Rumanian race might never have existed. Mr. Miller reminds us, too, that the so-called Daco-Rumanian movement which has lately given so much trouble to Austrian statesmen is based upon the racial and historical unity of the Rumanians of Transylvania and the Rumanians of the present Rumanian kingdom. As for colonization, Italy doubtless furnished the bulk of the immigrants, for at the present day the Rumanian language is closely akin to Latin. No wonder that the Rumanian looks back with pride on those ancient days, for the famous edict of Caracalla, which extended the citizenship of Rome to every inhabitant of the Empire, placed the barbarian on an equal footing with the true-born Roman in the eye of the law. Mr. Miller does full justice to the genuine barbarians who invaded Rumania later, the Goths and the more terrible Huns, and then the Lombards and Avars. It is, however, when we reach the first mention of the name of the Wallachs that we find greatest interest in Rumanian history. Coming to very modern times, we are glad to note that the amendment of the San Stefano arrangement by the subsequent Treaty of Berlin is given prominent place. By the latter treaty Russia acquired from Turkey the district between the Danube and the Black Sea, known as the Dobrudza, with the express object of exchanging it for the southern part of Bessarabia, which had been taken from the Czar and given to Rumania after the Crimean War. Russia had by far the best of the bargain, and the exchange was effected to the great grief of the Rumanians, who felt that their heroic sacrifices at Plevna should not have been thus rewarded.

If Trajan is the great name in ancient Rumanian history, the history of Bulgaria presents an equally great one, and one of more antiquity—that of Philip of Macedon, a name perpetuated now in that of the picturesque capital of South Bulgaria, Philippopolis. It is not surprising that, under present circumstances, many Bulgarian politicians remember with admiration the union of Bulgaria and Macedonia under Philip's scepter—a union which may again take place under a scepter greater than Prince Ferdinand's! That Prince has brought about a strange coincidence with mediæval Bulgarian history—namely, the parallel by his infant son, Prince Boris, with Boris I., who, about a thousand years ago, oscillated between the Eastern and Western Churches. We do not always remember that in the centuries preceding that oscillation the ruler of Bulgaria was styled "Czar of the Bulgarians and Autocrat of the Greeks," and this five centuries before there were Czars of Russia. We are glad to read such a clear account of the first appearance of the Russians in Bulgaria, that important event affecting Bulgarian politics to this hour. Hardly less important is the first coming of the Turks to Bulgaria. Between the two events let it be noted that the empire of Samuel was Macedonian rather than Bulgarian. The traveler of to-day through Macedonia will find on a rocky and beautifully wooded island in the lovely lake of Prespa the ruins of Samuel's castle, and, "amid the clusters of the vine and the fiery glow of the pomegranate, the columns of four churches rise in silent grandeur." Most important, however, of all, especially in view of present conditions, is Mr. Miller's account of the Bulgarian atrocities. In reading this sad story again we are irresistibly reminded of how much sadder and more terrible the slaughter and desecration in Armenia have been. If the Jingo policy of Lord Beaconsfield had not changed the Treaty of San Stefano which the Russians endeavored to impose upon the Turks, that treaty would have created a "Big Bulgaria" almost beyond the dreams of the most fervent patriots. Mr. Miller tells us that—

> The San Stefano treaty would have cut the European territories of Turkey in two, and thus effectually dismembered the Ottoman Empire. In addition to a coast-

[1] *The Balkans.* By William Miller, M.A. G. P. Putnam's Sons, New York. $1.50.

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line on the Black Sea extending a little further north and considerably further south than that which she at present possesses, Bulgaria would have had a frontage on the Ægean. But it was in Macedonia, the land for which Samuel and Basil had once striven so stoutly, that she would have acquired the greatest accession of territory. The lakes of Ochrida and Prespa, ancient homes of her Czars, would have once more owned her sway; the Vardar and the Struma would have been from source to mouth Bulgarian streams. No wonder that Bulgarian eyes still look with longing upon the "Promised Land."

Turning to Servia, we find that Mr. Miller ascribes every defeat of a naturally brave people to their fatal mutual jealousies and disunion. So long as there has been a strong man, a Dusan, at the head of this composite State, all has gone well, but whenever the iron hand has been withdrawn dissensions have broken out. There is no event in Servian history which so moves men as the battle of Kossovo, and to this, with its consequences, Mr. Miller devotes several readable and instructive pages. Perhaps more instructive, however, to a thorough understanding of present dynastic conditions in Servia (especially the century-long feud between the descendants of Kara George and the house of Obrenovic) is our author's description of the revolution of Kara George and the importance of the pig as a factor in Servian politics. The Treaty of San Stefano, which had helped the other Balkan States, helped Servia too, for by it she ceased to be tributary to the Sultan. The unfortunate treaty, however, which replaced the Treaty of San Stefano, while providing for Servia's independence, provided that she should have territorial compensation on the side of Bulgaria rather than in the direction of Montenegro. This bungling affair was the direct cause of the Bulgaro-Servian war of 1877. Of all the Balkan States, the condition of Servia is the one which may inspire the most alarm, since its ruling family deserves so little admiration. Whether the young king will grow up into a strong man remains to be seen.

The Montenegrin part of Mr. Miller's book is written with so much more apparent buoyancy than the rest that we fancy our author's sympathies to be strongly enlisted in behalf of the brave mountain people. Montenegro (literally "the black mountain") has become the asylum for the best element of the Serb race. Mr. Miller tells us that every Montenegrin looks back to the great disaster of Kossovo with the same keen regret as if it had happened last year. Even the headgear of the mountaineers still bears traces of national grief. The crimson pork-pie cap, or *kapa*, which the Montenegrins, female as well as male, wear, has a broad border of black silk as a token of mourning for that defeat; the crimson center signifies the sea of blood with which the Black Mountain has been washed since then; and the five gold bands, which inclose in one corner the initials of Prince Nicholas, represent the five centuries of Montenegro's stormy history. Nevertheless, from the fatal field of Kossovo in 1389 dates the modern Montenegro, since "the mountain fastnesses between the Adriatic and the valley of the Zeta became the last refuge of those Serb families who preferred freedom in a barren land to a fertile soil and the yoke of the Ottoman invader." No land in Europe, small or great, is of more real moment to the historical student than is Montenegro. It has been the refuge of fugitives, not merely from Servia, but from all the south Slavonic land. It is the beach, as Mr. Gladstone has said, upon which all that remained from the wreck of Balkan freedom was cast up by the waves. It has ever stood out firmly against Turkey. With Mr. Miller we believe that Italy herself owes a debt of gratitude to the handful of warriors who acted as her outpost on the further shore of the Adriatic. Yet here again, and even more than elsewhere, the Treaty of Berlin undid much of the good done by the Treaty of San Stefano. Had the latter been permanently adopted, as Mr. Miller shows, Montenegro would have been more than trebled in size and its population doubled, while its eastern boundary would have been almost coterminous with the western frontier of Servia. Thus the two branches of the Serb stock would have been practically united. Our author calls attention to a curious parallel in the relations of the old Montenegrin rulers, the Prince-Bishop and the Civil Governor, with those of the Japanese Mikado and the Tycoon. Mr. Miller also notes a striking contrast. He declares that, as has often been claimed, the Montenegrin is the exact opposite of the Bulgarian. "Put both in a drawing-room, and the Montenegrin, who has never bowed his neck to a foreign master, will look and behave like a gentleman, while the Bulgarian, but lately set free from the Turkish bondage, will look and behave like a boor." There is no page in this description of Montenegrin history which is not interesting, and our only regret is that there should not be more matter. We might well have had an extra page or two of comment on the important international event, the marriage of Princess Helen of Montenegro to the Crown Prince of Italy last autumn. Perhaps the sheets, however, were already in press. Of Princess Helen's father, Prince Nicholas I., we have a capital portrait-sketch, and his actual portrait forms the appropriate frontispiece to the entire volume.

Books of the Week

[The books mentioned under this head and under that of Books Received include all received by The Outlook during the week ending June 11. This weekly report of current literature will be supplemented by fuller reviews of the more important works.]

NOVELS AND TALES

The touch of genius that marked the babyhood of Will Crotch, the organist, and John Crome, the artist, of the Norwich of a hundred years ago, is made the thread on which a love story is hung by Mrs. Emma Marshall, in *Castle Meadow*. (The

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Macmillan Company, New York.) The struggles of the poor, lonely artist, whose only indication of refinement is a love and appreciation of the beautiful, are the merest incidents in the story.

The experiences of a young Australian of English descent during a visit to England to the home of his family is the basis of a novel, *My Home Run*, by Rolf Boldrewood. (The Macmillan Company, New York.) The story of English country life, with its lawn parties, hunting, racing, visiting, free from gossip and with the atmosphere of good breeding, is told well. There are two very graphic and exciting descriptions of horse-racing, one the winning of a steeplechase race by the writer's horse ridden by himself. The book has but the peaceful tale of a peaceful folk to tell.

The rise of a man of genius from obscurity to a power in the English world of politics; the fatal result of following an impulse that resulted in the death of one of whom he wished to be rid; the unexpected discovery of his crime, and the revelation of its discovery to him at the moment of his highest political victory, is the plot that engages the reader of *The Fall of a Star*, by Sir William Magnay. (The Macmillan Company, New York.) There are three characters that compel admiration, they are drawn with so firm and so strong a hand. The interest never flags; the characters reveal the plot—it is not told in paragraphs between pages of conversation.

A collection of tales of the heroes and heroines of the Greek mythology has been written by Grace H. Kupfer, and published under the title of *Stories of Long Ago*. (D. C. Heath & Co., Boston, Mass.) The stories are told briefly and clearly by the author, who knows her subject. They are interspersed with poems that are classic and related to stories they follow. Photographic reproductions of many of the famous statues add to the value of the book.

Mr. Marion Crawford's latest story, *A Rose of Yesterday*, deals with the divorce question with an uncompromising adherence to the view of marriage as a sacrament, not as a contract. The story is not lacking in elements of strength and beauty, but it is overloaded with moralization, and it is distinctly below the level of interest which Mr. Crawford usually maintains. (The Macmillan Company, New York.)

One Man's View, by Leonard Merrick, is a disagreeable story very well told. It is the tragedy of a woman who marries because a man in comfortable circumstances wishes to marry her; who discovers afterwards another whom she supposes to be her affinity; elopes with him; lives with him in Paris; discovers that a great deal of the gilding of his talent is tawdry; sounds the depths of her own moral and social offense; begins to perceive the beauty of her husband's character; and ends in downright moral misery; then the lover dies; the absconding wife meets her husband again; discovers that she loves him devotedly, and also that his love for her is deep enough and great enough to pass over her offense, and the two are reunited. (H. S. Stone & Co., Chicago.)

If mysterious countries, animals such as no man ever saw, jungles with trenches that are but traps to cast a man into loathsome companionship with reptiles, chambers of treasures, rites that are practiced with a cruelty that seems born of devices of devils, all controlled or animated by a beautiful queen ruling over a city of walled treasures, constitute a novel, then *At the Queen's Mercy*, by Mabel Fuller Blodgett (Lamson, Wolffe & Co., New York), is a novel. It is a most unpleasant history of hairbreadth escapes through rocky walls, where stones are moved by hidden springs accidentally discovered, told by a white man who finds the city of walled treasures by playing upon the superstitions of a slave of the queen's overtaken in the jungle. He tells the story abruptly but clearly.

Mr. E. L. Voynich has published, through Messrs. Henry Holt & Co., New York, *The Gadfly*, a fairly good romance. Mr. Voynich's plot is well carried out, his characters are distinctly drawn, and his style a forceful one.——Dr. B. W. Wells, of the University of the South, has done a real service to readers of fairly easy German by the publication of *Drei kleine Lustspiele*. (D. C. Heath & Co., Boston.) Of the three little plays, the first and second are by Benedix, and the last by Zechmeister. The plays are "Günstige Vorzeichen," "Der Prozess," and "Einer muss heiraten." The examples of the two authors are as desirable as any which could be chosen from their shorter plays. It may be added that these plays are well adapted for amateur acting and school exhibitions.

The first question that will arise in the minds of the readers of *Maude*, by Christina Rossetti (Herbert S. Stone & Co., Chicago), is, "Why was it printed?" The story was written in 1850, when the writer, a delicate, morbid girl, was nineteen. The writer of the preface, William M. Rossetti, thinks that perhaps the book had been offered to publishers about the time it was written, but is not certain. The poems have nearly all been published, and as the poetry is the only valuable part of the book, one regrets the more its publication. It is the story of a young girl who finds no pleasure in life, and gives no pleasure, except in her poems presented to friends or written for them. She dies young, and the reader is glad. The world needs, has always needed, health—health of body and soul. The book as printed is a beautiful piece of workmanship.

HISTORY AND BIOGRAPHY

We reserve for later notice *American History Told by Contemporaries*, edited by Professor Albert Bushnell Hart. (The Macmillan Company, New York.).——*Samuel Sewall and the World He Lived In*, by the Rev. N. H. Chamberlain (De Wolffe, Fiske & Co., Boston), is, as its title indicates, much more than the account of a mere life;

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it is also an account of current New England life during the latter part of the seventeenth and the first part of the eighteenth centuries. Sewall's diary itself covers more than fifty-five years of old New England. Only two diarists in the English tongue, namely, Pepys and Evelyn, have as yet attained to much celebrity, but the editor declares that "with these two Englishmen, in due time, by a well-weighed and just verdict, Samuel Sewall will be associated in the same lasting fame." Whether this prophecy be verified or not, the diary contributes valuably to our knowledge of New England Puritanism.

TRAVEL

Mr. Clive Bigham has published, through the Macmillan Company, New York, *A Ride Through Western Asia*. We commend Mr. Bigham's accounts to those who would learn more about modern Asia Minor, Persia, and Central Asia. Some additional light is thrown on the Armenian question in the early chapters, especially that entitled "Erzerum."

MISCELLANEOUS

The amount of information which is furnished by Margaret B. Wright in her entertaining volume *Hired Furnished; or, Certain Economical Housekeeping Adventures in England* (Roberts Brothers, Boston) is of great value to many American families who are hoping for ideal housekeeping arrangements in the mother country from time to time at the lowest possible expense and under the easiest circumstances. The volume is gossipy, entertaining, and humorous, and, in the form of a narrative of the sojourn of two New Englanders in Old England who lived in their own hired house, it not only gives a great deal of information, but conveys also a great deal of the atmosphere of English life in different parts of the country.

The letters written by Walt Whitman during the years 1868–1880 to his friend Peter Doyle have been edited by Dr. R. M. Bucke, one of Mr. Whitman's literary executors, and have now been issued in book form, with an introduction by the editor. Dr. Bucke, taking a suggestion from one of the sections of "Leaves of Grass," has given this collection of letters the title of *Calamus*. (Laurens Maynard, Boston.)

To the very handsome edition of the works of Charles Dickens now coming from the press of Messrs. Charles Scribner's Sons has been added *Nicholas Nickleby*, in two volumes; and to the new edition of the works of Carlyle, the second and third volumes of *Oliver Cromwell's Letters and Speeches*.

Mr. G. W. Steevens, a well-known English journalist, came to the United States during our last Presidential campaign, traveled here and there, and wrote home some very lively if not altogether accurate letters of travel to the London "Daily Mail." These are now reprinted in book form. They are witty, colloquial, rather careless, generally good-natured, and essentially readable. (Dodd, Mead & Co., New York.)

We reserve for later notice Professor Andrew Seth's *Man's Place in the Cosmos*. (Charles Scribner's Sons, New York.)——*Book-Plates*, by Mr. W. J. Hardy (Charles Scribner's Sons, New York), is a capital book on the subject, and contains much good advice to collectors and to those who possess their own book-plates.

Books Received

For week ending June 11

DE WOLFFE, FISKE & CO., BOSTON

Chamberlain, Rev. N. H. Samuel Sewall and the World He Lived In.

DODD, MEAD & CO., NEW YORK

Steevens, G. W. The Land of the Dollar.

GINN & CO., BOSTON

Collar, William C. Via Latina: An Easy Latin Reader.
Mace, William H. Method in History for Teachers and Students.

D. C. HEATH & CO., BOSTON

Drei Kleine Lustspiele. Edited by B. W. Wells. 30 cts.
Kupfer, Grace H. Stories of Long Ago. 35 cts.

HENRY HOLT & CO., NEW YORK

Voynich, E. L. The Gadfly. $1.25.

JOHN J. HOOD, PHILADELPHIA

Songs of Love and Praise. Edited by J. R. Sweney, H. L. Gilmour, and J. H. Entwisle.

HOUGHTON, MIFFLIN & CO., BOSTON

DeQuincey, Thomas. Flight of a Tartar Tribe. Edited by M. H. Turk.
Tennyson, Alfred, Lord. The Princess. Edited by W. J. Rolfe. 30 cts.
The Aeneid of Virgil. Translated by C. P. Cranch. 15 cts.

LAMSON, WOLFFE & CO., BOSTON

Blodgett, Mabel Fuller. At the Queen's Mercy. $1.25.

THE MACMILLAN CO., NEW YORK

American History told by Contemporaries. Vol. I. Era of Colonization, 1492–1689. Edited by Albert B. Hart. $2.
Marshall, Emma. Castle Meadow. $1.25.
Lewis, Edwin H. A First Book in Writing English. 80 cts.
Boldrewood, Rolf. My Run Home. $1.25.
Balzac, Honoré de. Lost Illusions (Illusions Perdues.) Translated by Ellen Marriage. $1.50.
Magnay, Sir William, Bart. The Fall of a Star. $1.25.
Heywood, Thomas. A Woman Killed with Kindness. Edited by A. W. Ward. (Temple Dramatists.) 45 cts.
Bigham, Clive. A Ride Through Western Asia. $3.
Crawford, F. Marion. A Rose of Yesterday. $1.25.

LAURENS MAYNARD, BOSTON

Calamus. A Series of Letters Written by Walt Whitman to Peter Doyle. Edited by R. M. Bucke, M.D. $1.

PACIFIC PRESS PUBLISHING CO., OAKLAND

White, Mrs. E. G. Thoughts from the Mount of Blessing.

R. H. RUSSELL, NEW YORK

Lee, Albert. The Knave of Hearts. A Fourth of July Comedietta. Illustrated by Edward Penfield.

CHARLES SCRIBNER'S SONS, NEW YORK

Dickens, Charles. Nicholas Nickleby. Introduction by Andrew Lang. (Gadshill Edition.) (Imported.) 2 Vols. $3.
Carlyle, Thomas. Oliver Cromwell's Letters and Speeches. (Centenary Edition.) Imported. Vols. II. and III. $1.25 each.
Omond, G. W. T. Fletcher of Saltoun. (Imported.) 75 cts.
Seth, Andrew. Man's Place in the Cosmos and Other Essays. (Imported.) $2.
Hardy, W. J. Book-Plates. (Imported.) $1.50.
English Lyric Poetry. (1500-1700.) Introduction by F. I. Carpenter. (Imported.) $1.50.
Kilpatrick, Rev. T. B. Christian Conduct. (Imported.) 20 cts.
Laidlaw, Rev. Prof. The Miracles of Our Lord. (Imported.) 20 cts.

HERBERT S. STONE & CO., CHICAGO

Merrick, Leonard. One Man's View.
Rossetti, Christina. Maude; Prose and Verse. $1.50.
Ade, George. Pink Marsh,

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The Religious World

In the Direction of Christian Union

The Outlook has already mentioned a union meeting which was recently held by some pastors of the Disciples of Christ and the Congregationalists in St. Louis, at which time Drs. Burnham and Garrison presented papers on the polity, aim, and progress of the two bodies represented. Later, at Ellendale, a suburb of St. Louis, another meeting was held between two churches representing the same denominations, at which definite resolutions looking toward union were passed. The resolutions are interesting in themselves and worthy of consideration because of their possible influence in bringing the two bodies together. After a suitable preamble, the resolutions proceeded as follows:

Resolved, That we deeply deplore the sad division in the body of Christ, and believe that if former conditions may have in some degree justified them, the present do not, and that it is therefore our duty to place ourselves on record as favoring the union of all God's children; and, furthermore, that we have not discharged our duty by simply so resolving, but that we should go further and concede that the duty of Christendom in general is our duty in particular; therefore,

Resolved, That we say to our brethren as individuals around about us, and to any and all sister congregations near by, we are both willing and anxious to practice as we preach, not only in cordial co-operation, but by overt actual union; believing that if we come and sit together at the feet of Christ, eating from the same loaf, drinking from the same cup, and studying His same Word, we shall come to be of the same mind and be filled with the same spirit. And be it further

Resolved, That, in our judgment, if we thus come to consider the question, the difficulties will not be found insuperable to such union by and between the two bodies hitherto known in this vicinity as Congregationalists and Christians, and we as their servants do hereby recommend such union, beseeching all, in the name of our Lord Jesus Christ, to forget the past, except that blessed past when the Church was united and prosperous, and to throw away all prejudice and be willing for the sake of harmony to give up everything (as Christ gave his very life) except that which we believe the Master would not have us surrender.

Resolved, That we believe that "all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works;" and that the children of God should be asked to conform to nothing more and be willing to accept nothing less or different, but that they should search diligently to learn therefrom the way of the Lord and be ready to walk therein as each duty is ascertained.

On the 28th of April the Congregational church, and on the 2d of May the church of the Disciples of Christ, which together had adopted the above resolutions, took separate action, adopting them unanimously. These two bodies agree in church polity and on all the fundamentals of Christianity. It is earnestly to be hoped that this step, which practically brings these two churches together, may be followed by other churches, until the 1,000,000 members of the Disciples of Christ and the more than 600,000 Congregationalists become one great body, thus taking a long step toward what is sure to be realized some time—the unity of the Christian Church.

Canadian Congregationalism

The Congregationalists of Ontario and Quebec held a successful series of meetings at Kingston, June 9–16. The annual utterances from chairman and preacher were both somewhat conservative, and although in accord with the views of many present, did not represent the thought of an increasing number, not only in Congregationalism, but in other denominations, who are in sympathy with the newer theology of the day. The position of this latter class was well represented at a later stage of the gathering by the Rev. John Scholfield, of Brantford, in an admirable address on "The Newer Religious Thinking and its Influence on Individual and Church Life." The Home and Foreign Missionary Societies announced a surplus in their treasuries and good work on the mission fields. The presence and addresses of the Rev. W. G. Puddefoot, Eastern Field Secretary of the United States; the Rev. A. K. Wray, Home Missionary Superintendent for Missouri; and the Rev. C. H. Daniels, D.D., Home Secretary of the American Board, added greatly to the enthusiasm of the meetings of these societies. Educational work, too, received a fresh impetus by the promise of a greatly enlarged endowment fund for the College at Montreal, and the increased efficiency of the teaching staff. The addresses of the Rev. J. H. George, Ph.D., of St. Louis, Mo., who has been invited to take the principalship, also contributed to the interest of the occasion. A novel feature of the meetings was the placing of a session in the hands of representatives of the Woman's Board, who handled well the subjects connected with their names. "Work Among Children," "Church Work and Temperance," "Systematic Giving," "The New Dorcas Work," "Training-School Work," and "The Country Church," were among the topics discussed. A session for a "Conference on the Deepening of Spiritual Life" was another new feature of the gathering, and was presided over by the Revs. B. W. Day, of Granby, and T. B. Hyde, of Toronto. The papers on "Child-Saving" by the Rev. J. R. Black, of Kingston; "Christ in Business," by Mr. J. C. Copp, of Toronto; "The Institutional Church," by the Rev. E. M. Hill, of Montreal, were all good and full of practical suggestions. Citizenship, too, was dealt with in reports and resolutions bearing upon questions of public interest, while an evening was devoted to the discussion of the topic, when able and thought-

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ful addresses were delivered by the Revs. John Morton, of Hamilton, and J. W. Pedley, of London. The Rev. W. F. Clarke, who is an Alderman in the City Council of Guelph, took occasion to emphasize this subject before delivering his address at the Diamond Jubilee Evening on "Nonconformity in the Reign of Queen Victoria." Canadian Congregationalists are clearly in touch with the movements of the day.

Presbyterians at Cambridge

Gradually the old English universities are being invaded by the Nonconformists. At Oxford, Mansfield College and Manchester New College, the one Congregational and the other Unitarian, have already found a home; and now the Presbyterian Church of England has begun to erect at Cambridge what is to be known as the Westminster Theological College. The corner-stone of the new building was laid on the 25th of May. The new institution takes the place of the Theological College in London. It is significant, in view of the recent talk concerning the orthodoxy of Dr. John Watson (Ian Maclaren), that he was one of the speakers chosen for this occasion. Dr. Oswald Dykes, who is now principal of the London College, will be principal of the new college in Cambridge. The closing words of his address at the laying of the corner-stone are worthy of being quoted here as showing the spirit with which the new college will begin its work. They are as follows:

> Although we come as strangers to Cambridge, we come as those who were not always strangers here. It is not unnatural for English Presbyterians, in these happier days of toleration, when this University has opened its gates to men of every creed, to seek once more this classic ground from which, against their wills, our fathers were driven more than two hundred years ago. In the days when, under Queen Elizabeth, a party arose within the Church of England, inspired by Wittenberg and Geneva, which desired to conform the Church more closely to Continental models, it was in Cambridge it found its stanchest defenders. In the days of the Long Parliament, when Puritan Presbyterianism rose to brief power in England, it was still in Cambridge that its strength lay. We have been absent long, and we return feebler than we went; but if we are to seek again our ancient alliance with the higher education and learning of our land, it is in Cambridge we must seek it.

A Good Suggestion

At the meeting of the New York Presbytery which was held on Monday, June 14, a resolution was presented protesting against Sunday funerals. The matter ought to be taken up by other religious bodies. Many thoughtless people arrange for funeral services on Sunday in order that some friend at a distance may be accommodated, forgetting that it is almost impossible for ministers to conduct such services. The demands upon their time in connection with their churches are so many and so great that they seldom or never ought to be called upon for such service on Sunday. We hope that the New York Presbytery will not rest with the adoption of this resolution, but will take steps to secure its adoption by other bodies, and to bring it before the people until they appreciate that, however willing the ministers may be to accept such service, they can do so only as a serious burden to themselves and to the injury of the regular services of the church.

International Missionary Union

The International Missionary Union closed its fourteenth annual meeting in the tabernacle on the Sanitarium grounds at Clifton Springs on the evening of June 15. About fifty missionaries who intend to return to their different fields during the year were on the platform at the last service, and all announced their names and made brief addresses. The meetings this year have been of great interest. They are intended for conference and mutual helpfulness rather than for the formulation of different schemes of missionary work. All the missionaries are guests of Dr. Henry Foster, of the Sanitarium, during the sessions of the conference. Representatives of missionary service in many lands are thus given an opportunity of knowing one another and of comparing methods of Christian work in circumstances of peculiar difficulty. Dr. Foster has done many good things, but nothing better than the starting of this conference. It resembles in many respects the Northfield gatherings which are held at the invitation of Mr. Moody.

Religious Reading in the West

In a church in a Western city of sixty thousand inhabitants they were discussing, at the prayer-meeting, religious reading. The question was raised as to how many and what religious books were drawn from the public library. The answer was given by a young lady who is an assistant at the library, and in substance is as follows: About nine thousand books, on an average, are drawn out each month. Of these about one per cent. are classed as religious. She stated that she found the following religious works out at the present time: Savage's "Evolution of Christianity," Gladden's "Lord's Prayer," Thompson's 'Footprints of the Jesuits," Tolstoï's "Kingdom of God," Thompson's "Papacy and Civil Power," White's "Warfare of Science," Ladd's "What is the Bible?" Satterlee's "Creedless Gospel," Beecher's "Evolution and Christianity," Caird's "Evolution of Religion," Balfour's "Foundations of Belief," Farrar's "Social and Present-Day Questions," Lecky's "Rationalism in Europe," Beecher's "Sermons," Geikie's "Hours with the Bible," Newman's "Meditations and Devotions," Haeckel's "Monism," Illingworth's "Personality," Ingraham's "Pillar of Fire" and "Prince of the House of David," Beach's "How We Rose," Besant's "How I Became a Theosophist." Of the lives of Christ, she said, Renan's was most read, with Geikie's and Farrar's about equal. Then came Stalker's, James Freeman Clarke's, and Didon (much less). Protestant books are much

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more called for than Catholic. Just now White's "Warfare of Science" is asked for a good deal, also Maclaren's "Mind of the Master," which has been out eight times in four months. Matthew Arnold's books are read most of the time. "Literature and Dogma" has been out 22 times in three years; "God and the Bible," 19 times in three years; "St. Paul and Protestantism," 11 times in fifteen months; McQueary's "Evolution and Christianity," 10 times in fifteen months. Fiske's "Destiny of Man" and "Idea of God" are nearly always out. Of sermons, Beecher's seem the most popular, with Brooks's and Spurgeon's next. Clarke's "Ten Great Religions" has been out 25 times in five years; Newman's "Apologia" 25 times in three years. Briggs's works are frequently taken. This account gave rise to an interesting discussion, and it was especially remarked that the books on the newer religious thinking seemed to be the favorites. Such an inquiry might well be undertaken in other churches.

The Rev. Andrew Mearns and the London Congregational Union

Few English ministers are better known or more generally honored in the United States than the Rev. Andrew Mearns, Secretary of the London Congregational Union. Mr. Mearns is best known as the author of "The Bitter Cry of Outcast London," which it is no exaggeration to say did more to start the current interest in social questions than any other single publication. For many years he has been the Secretary of the London Congregational Union. During the last year there have been many complaints concerning his administration, and a commission was appointed to inquire into his work. The commission was competent and wise, and has resulted in his complete vindication. It was stated by Mr. Albert Spicer that the complaints had come chiefly from people who derived the most help from the Union, from the very people for whose benefit Mr. Mearns had expended the largest amount of time and labor. It is no unusual thing for those who receive most to make the most complaint, and this is another illustration of the fact. The result of the commission was received with great enthusiasm by the Union, whose loyal servant Mr. Mearns has been for many years.

Tuskegee Institute

In a recent article on the Colored Educational Institutions in the South the attention of our readers has been called to Tuskegee Institute and the great work it is doing. Prominent as it is among schools for industrial training among the colored people, it is important that there should be no hindrance to its growth. The institution is in need of more buildings for the proper development of its work. It now receives annually $5,400 from the John F. Slater Fund, and the trustees of that fund propose to give it a much larger annual appropriation provided it can erect and equip proper buildings for the improvement and extension of its industrial work. A new building for the agricultural department is now in process of erection. It also needs and wishes to put up new buildings for the trades and mechanical work. These will cost about $30,000 for building and equipment. $12,000 of this is already secured. The buildings can be constructed as fast as the funds are received. Will not the friends of education among the colored people of the South esteem it a privilege to help in this worthy effort to extend and improve the facilities for this work? Money, in large or small sums, can be sent to the Treasurer, Warren Logan, or to the Principal, Booker T. Washington, Tuskegee, Ala.

A Great Picture by an American Artist

All the world for years has known of George Inness and his work, and many would give him the first place among American artists. His pictures are nearly all landscapes. There is in them an evident power which betokens genius of a high order. George Inness, the elder, died a year or two ago; George Inness, the son, lives to continue the artistic succession, and promises to equal if not surpass the achievements of his father. For the last two years he has been abroad, and last year his pictures achieved a distinguished success at the Salon in Paris. This year he has had on exhibition there a picture which has attracted very remarkable attention and bids fair to place him in the front rank of living artists. It is a study of the Crucifixion. The inscription on the canvas is, "Truly this Man was the Son of God." In the foreground of the picture are the spectators of the tragedy; between them and the crosses are soldiers who keep back the people; on a distant hill are two crosses on which hang the two thieves; over those crosses is stretched a rainbow, and between them is simply a blaze of light irradiating the whole scene. Where other artists have attempted to depict the agonies of death Mr. Inness has been content to place ineffable light. The treatment must commend itself to all who believe that the subject is too great for realism. That our readers may know how this picture is regarded abroad we make a few quotations from European papers:

The "Soleil" says: "One picture attracts us in Room 31. It is a picture in English style, and the subject has been treated a thousand times. Mr. Inness has treated it in a new manner. It produces a powerful effect."

"Libre Parole" says: "All the artists who have painted the sacrifice of Christ have made the cross the center of their work; on the contrary, what Mr. Inness has sought to portray is the spectators, the crowd, the emotion which it feels. The difference of the point of view has thus produced an unexpected, novel, and thrilling effect. The work of Mr. Inness is a work to be considered a long time. It is the work of a great artist."

The "Independance Belge" says: "Will the attention of the crowd be drawn to this picture, which does not attract us by its dimensions or by anything startling in

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its treatment? I do not know. But I should be proud of our School if this picture had the signature of a Frenchman."

The "Sillon" speaks of the picture as "vibrating with tragic emotion."

The "Revue Diplomatique" says: "Among the religious works of art exhibited to-day in the Salon, I have found very few which have produced a more profound and sacred impression than that felt before the painting by Mr. George Inness. Let us record a much more than ordinary success for the artist."

These are a few of the commendations which the picture has received from the most competent art critics in Europe. A great work in religious art is a distinct contribution to the religious world, an event which ought not to be overlooked in these pages. We judge from the French papers that no greater painting on a religious subject has yet been produced by an American artist.

The Church Missionary Society

Probably the largest and strongest of all the Protestant Missionary Societies is that of the Church of England, familiarly known as the Church Missionary Society. In common with other religious organizations in Great Britain, it is using the sixtieth anniversary of the reign of Queen Victoria to bring its work more prominently before the people. The income of the Society is $1,488,000, and more converts were received the past year than during any other year of its history. The Society has large buildings and property of various kinds, and in addition has a reserve fund. It is said that it never has been and never can be in debt, because the reserve fund meets the emergencies which may arise. During the last year the number of adults baptized was 7,700, of which a little more than half came from the Uganda Mission. During the past year four hundred and fifty persons offered themselves for appointment to the foreign field, of which number one hundred and seven were accepted, the others, because of physical or other defects, being rejected. Of those accepted, twenty-five are ministers, five doctors, fifteen as yet unordained, and the remainder are women. The Society has 1,036 missionaries on its rolls, and a communicant membership in its mission churches of 60,757. Its missionaries are in many lands, and are among the most consecrated and faithful of all mission workers. This is not the only society supported by the Church of England, but it is the largest.

Social Settlements in Japan

Perhaps some of our readers may not know that the settlement movement has spread even to Japan. There are now three social settlements in that Empire: one at Osaka, one at Tokyo, and one at Kyoto. That at Kyoto is the outgrowth of the Rev. Dr. M. L. Gordon's American Board mission. It is located in a part of the city where there are a large number of silk and porcelain factories, and is practically a household church, having Sunday-school, Bible classes, etc. The settlement at Tokyo is called Kingsley House, after the great English Christian Socialist. Its head is Mr. Sen Katayama, who is a graduate of Iowa College, and studied at Andover and Yale. While in this country he spent all his spare time in investigating American social and industrial conditions. After his return to Japan he was called to the chair of Sociology in one of the principal schools of Tokyo. He is also writing much on social topics for the enlightenment of his people. His settlement is located in a densely populated part of the city, and is supported by a Kingsley House Association, whose membership consists of those in sympathy with the purpose of the work, the assessment being $3 per year or more. The third settlement is just being started by the Rev. T. Murai, who has been spending two years in America, and who has made a careful study of American social settlements. He lived for a time at the South End House in Boston, and also at Hull House and Chicago Commons in Chicago. Mr. Murai feels that in the social settlement has been found a practical means by which to foster the best social influences for the forwarding of the progress of Japan. "Twenty years ago there was not a factory in Japan. To-day there are about Osaka alone more than three thousand factories, surrounding the city with a dozen miles of chimneys, and drawing the laboring population from all parts of the country to the city." The industrial conditions are of the very worst. Wages are low and hours of labor long, while thousands of little children are employed without the interference of law. The people themselves have no appreciation of the evils of their condition, or of the greater evils threatening their future. There are strong organizations among capitalists, but none among laborers. Intelligent leadership and counsel for the laboring classes is much needed. We glean our information concerning the Japan settlements from the current number of the "Commons," the monthly publication devoted to social settlement work and published in Chicago.

Notes

We are reminded that in our recent list of religious gatherings we failed to mention the National Convention of the Young People's Christian Union of the Universalist Church, which meets in Detroit July 6-13. A fare of one-half has been secured from the Central Traffic Association, and it is hoped that the same terms may be secured from other associations.

The pulpit of All Souls' Unitarian Church of New York City, which has been vacant since the resignation of the Rev. Theodore C. Williams, has now extended a call to the Rev. Thomas R. Slicer, D.D., pastor of the Church of Our Father in Buffalo. Dr. Slicer is the son of an eminent Methodist clergyman, and was himself ordained in that denomination. After a few years' service he became pastor of a Congregational church in Brooklyn; but his sympathies were with the Unitarians, and after a short ministry among Congregationalists he became pastor of a Unitarian church in Providence, R. I. From there he went to Buffalo. He is a man of wide information, genial manner, unquestioned pulpit power, and one who is interested not only in the affairs of his individual church, but in all that concerns the life of the community

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Correspondence

Old-Fashioned Revivalists and John Wesley

To the Editors of The Outlook:

After reading the very earnest editorial in The Outlook of May 29 on Old-Fashioned Revivalists, the writer could not keep some things about John Wesley and revivals, as well as other movements to which Wesley gave his influence, out of mind. For four or five years I have been re-examining the views and work of Wesley, only to find that a widespread misconception of Wesley's relation to modern movements prevails. It is supposed by many that he conducted revivals after the fashion of the average evangelist and preacher of to-day; that he dealt chiefly, if not wholly, with preparing individuals for a future life in a world removed from ours; that he had a type for conversion and sanctification by which he measured every man's experience, and when one was found whose experience did not fit his type, the divine favor and a future heaven were denied to that one; that he viewed creation as being completed in a short space of time; and that he left the Bible just as he found it—did not make alterations in the translation, and made the Bible interpret his reason and conscience, and never his reason and conscience the Bible. Nothing, scarcely, could be further from the positions of Mr. Wesley on these subjects than the views to which I have called attention. I cannot quote here from his sayings, but briefly hint his attitude and refer the reader to sources which furnish the facts for what I am expressing. Wesley was not a revivalist after the type of even so widely known and respected an evangelist as Mr. Moody. He was more like Savonarola. He did take great interest in the social well-being of men—in their bodies as well as in their souls; or, rather, he viewed human souls as having spiritual and material interests which must have the greatest care in this life and which can be promoted only on an ethical and social basis.

He did not have a mold in which he measured everybody's religious experience. He credited a Unitarian and a Quaker, mentioning each by name, as being Christian; and he said, after earnest deliberation, that "he that feareth God and worketh righteousness is accepted of him."

He was an evolutionist, having abandoned the mechanical, or perhaps what would be called by the theologians the miraculous, theory of creation, though no one felt the presence of the supernatural as a continuous force in the unfolding of life, in every realm known to men, more than he.

Wesley made alterations and rejections in the Bible. His translation of the New Testament goes further and is more correct than the Revised Version. He used reason to interpret the Bible. He recognized that this is a rational and divine order, to which everything must be conformable and conform. He felt that inspiration which makes revelation take place now as in ancient times.

In a word, then, Wesley was:

1. A Higher Critic.
2. An Evolutionist.
3. A Social Reformer.

On the first and third much light will be thrown by reading the Rev. Dr. Thomas J. Dodd's book, "Life of John Wesley: A Study for the Times;" and in the General Rules of the United Societies, found in the Methodist Discipline, the third point also has ample foundation, when interpreted correctly.

On the second characterization of Wesley, the Rev. Dr. James W. Lee, of St. Louis, furnished an able article to the "Globe-Democrat" three years ago, basing his conclusions on, or rather allowing Wesley to speak for himself in, a book entitled "My Philosophy." While Wesley did not use the terms and definitions of social Christianity as fully as men to-day, yet he felt that spirit and truth which are distinguishing our times for their effort to regenerate society. He dealt heavy blows at the social evils—slavery, dishonest and self-centered commercial systems, idle and indifferent wealth, and an easy-going and pharisaical Church and clergy, which always threaten the right order and well-being of society. He forced attention to the workingmen; laid the foundation for much that is favorable to labor in English legislation to-day; and emphasized popular education. He made the Protestant Reformation turn more directly to the end for which it evidently arose—namely, the Christologizing of theology, the Church, and society. His message was for the nation, for political institutions, and for industrial and economic forces, that they might readjust themselves to moral ideals, which are always ethical and social ideals.

That his revival is finding a social echo from many and enlarging circles to-day is generally admitted. It is earnestly hoped that Methodism will not be a whit behind other Christian bodies in making the social trend of its acknowledged founder potent in the world.

G. E. CUNNINGHAM.

Glenwood, Mo.

On the Wings of Angels

To the Editors of The Outlook:

Has the Christian Church quite finished the work which its Founder gave it to do, so that it can safely diverge into discussions of æsthetics? It has been supposed for nineteen centuries that the business of the Church was to open the eyes of the blind, to unseal the ears of the deaf, to heal the sick, to cleanse the lepers, to cast out

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devils, and to preach glad tidings to all men. We notice, therefore, with some interest, the attention which the Protestant Episcopal Church of America is now giving to the question whether the representation of angels, in the windows of churches, shall depict them with wings or without. The careful and even acrimonious discussion which is devoted to this subject seems to imply that the Episcopal Church, in central New York at least, has got through with the other problems, and is winding up its concerns by getting some of the minor questions out of the way.

It is perhaps sixty years since that a young Boston gentleman, fortunate in his letters of introduction, visited a person named Wolfgang von Goethe in Germany. Goethe was in his old age; he happened to be in a cordial mood, and received the young Bostonian with courtesy, turning the conversation immediately to such subjects as might be supposed to interest an American traveler. Among other things, he asked our townsman if it were true that in America at that moment there were really persons who believed that angels had come and gone on the earth with physical white wings attached to the back, by which, if they wished, they could fly. The young Bostonian, in an after repetition of the conversation, acknowledged that, up to that moment, he had himself supposed that this physical fact was not only probable but certain; and he therefore said that it was certainly true that in America there were persons who held such a belief. To which Goethe's simple reply was, "Wonderful!" And the conversation turned to other subjects.

I have observed with interest, within a few years, that the South Congregational Church in Boston, in representing to the eye the progress of religious truth from New England to California, introduces an angel flying from the East to the West, and that we are requested to suppose that she is supported by the wings which she wears. It ought to be observed—and I recommend the matter to our friends of the Episcopal Church—that Dr. Langley's studies seem to show that the outspread wing of a bird acts somewhat as a kite floating upon the surface, and that there is less need of the attachment of muscles for sustaining the body in the air than was formerly supposed.

"Christian Work" has called our attention to this subject, and gives the following account of the present position of the discussion:

It is amusing to read that because an angel was represented in a stained-glass window, in a Syracuse Episcopal church, as without wings, therefore the rector and "a building committee" have rejected the work, and have declared that the window must be taken out because the wingless angel is unscriptural. Better informed, however, the venerable Bishop Huntington declares the wingless angel to be proper every way, and Scriptural; the window is admitted to be a beautiful piece of art. Yes, Bishop Huntington is right. Angels bear the human figure; but to paint them with wings is erroneous, and is derived from a false rendering of the Vulgate (*cito volans*) in Daniel ix., 21. It is stated that the wings are insisted upon by the rector "because wings are necessary to floating in the air." But this assumes too much. Of what possible use would wings be in the cold, thin regions of the upper ether? And then, if angels can live there without heat, why not without wings? Lastly, if angels are to be identified with the human figure, how are they to dispose of the fearfully attenuated wings which would be necessary to support the one hundred and fifty pounds of adipose tissue of a healthy angel? Bishop Huntington is right.

I venture to add, as a statement of the gradual advance of our friends in the Orthodox Congregational body, that in their publication of thirteen prints for the illustration of the International Lessons of this very season, the angel who visits the prison and liberates St. Peter is represented wholly without wings. The artist has caught the conception that the Greek word "angel" means a person who goes on an errand, and has had the sense to see that whoever let Peter out of prison by the agency of a key put in the lock need not descend from any super-ethereal place to do so.

H.

Wicked England

To the Editors of The Outlook:

I write this note as a suggestion from one of the large class deeply interested in the subject of the article on "School Histories," etc., in The Outlook for April 24.

Samuel Plimsoll is a man whom we all honor for his grand work in behalf of seamen, and we class him with Gladstone and Bright as representing the highest type of Christian England.

While he is groping among school-books to find the cause of our animosity to England, I wish your writer would open Mr. Plimsoll's eyes and those of his fellow-countrymen to its real cause, viz., England's unholy greed for territory and trade, which for a century past has inspired her Foreign Office as faithfully and continuously as were the Israelites led by the pillar of cloud and of fire.

The great English heart has always beaten true to justice and humanity, but her ruling classes have exalted the dogma that "Might makes right" to its apotheosis, in their untiring efforts to promote British interests.

Our hatred doubtless began in England's injustice to us as colonies, which resulted in our revolt and the formation of the United States.

It was afterwards revived and intensified by her arbitrary violations of our commercial rights, which led to the war of 1812, and since then it has been fanned by the intolerance, usurpation, and perfidy with which she has treated weaker powers in all quarters of the globe.

To market her Indian products, she forced opium upon China by the most iniquitous war in Christian history.

To gain our cotton, she was hostile to the preservation of the Union during our late Civil War, and, regardless of our constant protests, aided in the annihilation of our merchant marine.

When the charlatan Jew destroyed the Treaty

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of San Stefano at the Berlin Congress, and brought back "Peace with honor" (?), England solemnly guaranteed Turkish reforms in the government of Asia Minor; yet, with Cyprus in her pocket, she remained stoically apathetic during the late massacres of Armenians.

To usurp gold-bearing territory, she refused to confirm or arbitrate the boundary of Venezuela, which had previously been agreed upon, and the same cause to-day leads her to approve Jameson's raid in South Africa, and to assemble a fleet in Delagoa Bay, in violation of the comity of nations. To gratify a few Canadian poachers, she persistently refrains from uniting with us in measures under the Paris Arbitration for the preservation of seal life in the Pacific.

Having, Delilah-like, shorn Greece of her defensive strength (see "Betrayal of Greece" in to-day's daily "Tribune"), she seized Egypt, and now, hoping to secure Crete and other Turkish possessions, she aids the Turk in strangling the Christian Greek, while wearing the garb of neutrality.

If the rulers of Christian England should ever prove their faith in Christianity by adopting the Golden Rule as a basis for their diplomacy, this hatred on the part of the United States would disappear like snow under an April sun, and our hearts and hands would join theirs in the bonds of loving and perpetual brotherhood.

KNICKERBOCKER.

[Our correspondent's letter is a clear exposition of two facts: first, that there are some very black spots on England's governmental record, and, second, that these spots so interfere with the vision of many Americans that they cannot read the history of England without resentment. Now, no one denies the existence of the spots, but the spectacle of the United States declining to maintain a speaking acquaintance with Great Britain because Great Britain does not adopt the Golden Rule as a basis of government is, to say the best, amusing. It is true, in spite of all the civilization which England has carried to India, China, and Egypt, that her treatment of the natives of those countries brings the blush of indignation to the honest American cheek—a blush, however, which recedes as rapidly as it came when the honest American remembers our own treatment of the Mexicans in Texas, the Spanish in California, the negroes in the South, and the Indians on our Western frontier. The fact is that there is too much glass in our own house to make it safe for us to throw stones at England, and the least we can do is to consider whether some of the spots which annoy us in reading English history would not disappear from our vision if we should remove the motes, to say nothing of the beams, which are in our own eyes. It is time to forget the resentments of childhood and act like men. We all need forbearance and forgiveness.—THE EDITORS.]

But What of the Beams in Our Eyes?

To the Editors of The Outlook:

In concluding your editorial in The Outlook of April 24 on the terrible sanitary conditions prevailing in Bombay, apropos of a letter in the New York "Nation" and a citation therefrom exhibiting some of the horrible details, you say: "And this is the civilization that represents so many centuries of religious training under those Buddhist and Mohammedan creeds which of late have seen fit to send missionaries to the Western world!" The writer of the sentence just quoted must have been thoughtless or blind or very unfair. For a moment's reflection would have shown him that almost the same thing can be exclaimed against our national and time-honored practice of sending missionaries to Asia, Africa, and elsewhere to convert the unregenerate of those countries, when religious, moral, industrial, and political conditions exist here in our own country that throw a fearful glare of irony over our missionary expenditures and enterprises. Your writer must have been forgetful, since there has been a frightful abundance of odious facts and disgraceful conditions staring us in the face in these recent years, and many a one has asked himself where the sense lay in our expending millions of dollars and jeopardizing hundreds of lives trying to convert the "heathen" to Christianity, when our own yards, especially our back yards, have been in such a state. One wonders that he could see the motes in his poor lost neighbors' eyes, the beams in his own are so large. The hideous poverty of East End, London; the squalor and filth of the congested tenement-house districts of New York; the sweat-shops of Chicago and New York; the filthy, unsanitary conditions of Baltimore, Md., with its nauseating overground sewerage, and the unsanitary condition of all American cities, until perhaps recently; the hundreds of deaths that resulted from cholera n Europe in 1892, especially in Hamburg, because of the foul and filthy drainage of that German city and of other localities; the but recent eradication and prevention of smallpox and yellow fever in American cities; the degradation, oppression, and pitiable superstition that prevail among the negroes of the South; the misery and ignorance that one encounters in the mining regions of Pennsylvania and the South; the notorious national disgrace of the United States, the "lynchings" throughout the Southern and Southwestern States, and their frequent occurrence in the Northern States; the prize-fights at New Orleans, and the late carnival of brutes at Carson City, where the Governor and his staff and the chivalry of the city attended, and concerning which the newspapers of the country almost universally debauched the public by minute "realistic" descriptions of the saturnalia from the pens of ex-United States Senators and other celebrities; the cities and many States of America

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throttled by rings and bosses, such as Platt, Quay, Madden, Croker, Gorman, and their servile tools who "work" our municipalities for sordid private ends—these things in this Western world, in free and enlightened America, after centuries of Christian and Protestant training, with our heritage of Anglo-Saxon traditions of law, liberty, and fraternity, and at the end of this wonderful nineteenth century, too, despite the work of thousands of preachers and churches and social reformers! Yet "we" have always "seen fit" to send missionaries to Asia and Africa! Considering our "advanced" civilization and Christian nurture, and arguing from a similarity in premises and by parity of reasoning, do not our mighty efforts and expenditures in foreign missions amount to prodigious impudence, if the inconsistency of the feeble and intermittent attempts of Buddhists at proselytism in our Western world, with the prevalence of such deplorable conditions in India, is worthy your exclamation and irony?

Des Moines, Iowa. F. I. H.

[These are not the fruits of Christianity, but exist in spite of it; they are not the fruits of Americanism (if we except the lynchings), but the results of immigration—that is, are importations from the Old World. Brahmanism maintains caste; Christianity has abolished slavery. Brahmanism forbids the education of the child widow; Christianity has made woman free. Religion forbids cleanliness in India, promotes and compels it in New York.—THE EDITORS.]

Dr. Martineau's Unitarianism

To the Editors of The Outlook:

In a note to Mr. Chadwick's letter in your issue of May 29 you are further from the truth than you think. You flatly deny that Dr. Martineau is by affiliation a Unitarian. Your words are, "Neither does he belong to the Unitarian body." The "Christian World" (London) of April 22 made precisely the same claim, with probably the same horror that you evince that such a noble man should be a Unitarian. To this W. Copeland Bowie, Secretary of the "British and Foreign Unitarian Association," replied in the following words: "Dr. Martineau has never refused to classify himself as a Unitarian. He has always objected to labeling *churches* with the Unitarian name, and a very large number of leading Unitarians agree with him on this point. It may interest your readers to know that Dr. Martineau has been a member of the British and Foreign Unitarian Association for a great many years; he preached the annual sermon in 1834, and again in 1869; and he continues to subscribe and take a warm interest in its affairs. He is also the beloved and trusted leader, counselor, and friend of Unitarian ministers and laymen throughout the whole country."

It is strange that a paper like The Outlook, while teaching in many ways essentially Unitarian principles, should maintain an attitude of hostility towards us. I deeply regret that your anxiety to report Dr. Martineau orthodox should have prevented you from looking up the fact mentioned above. As you are willing and desirous of speaking the truth, you will not hesitate to publish this correction.

I forgot to say that the communication of Mr. Bowie to the "Christian World" is printed in its issue of April 29.

CHARLES GRAVES.

Unity Church, Humboldt, Iowa.

[The statements of The Outlook to which you refer were not based on newspaper reports, but upon a personal acquaintance with Dr. Martineau, and his own explanation of his position to the editor-in-chief of The Outlook. Our reply to Mr. Chadwick was not an expression of horror of or antagonism to Unitarianism; it was simply an endeavor to state the exact facts for the benefit of our readers.—THE EDITORS.]

Professor Drummond

To the Editors of The Outlook:

It is not often one can hope to catch the editor of The Outlook napping, but for once he is in error. In your last issue it was casually stated, in answer to a correspondent, that the late greatly beloved Henry Drummond occupied a chair in Glasgow University. This is an error, indeed, common to a large section of the American press. It is an error all the same. Professor Drummond occupied the chair of "Natural Science" in the Glasgow College of the Free Church, a Presbyterian denomination having no connection with the State Church. The "chair" was founded with a view to its being occupied by Professor Drummond, and its continuance is being much canvassed. Of course the college was a theological seminary, and its students candidates for the Christian pulpit. (Rev.) J. McA.

INSPIRATION.—While one sees but few aspects of eternal truth, and those mainly as adapted to his own time, another's vision is comprehensive, seeing the truth on many sides, and in its naked, eternal form. It has been a great good fortune to the Christian Church that the canon of the Scriptures has recognized this, and that we consequently have in the Bible books inspiring and inspired, which yet vary in their degrees of inspiration; books differing as widely as Ecclesiastes and the Gospel of St. John. The lower degree of inspiration, local and temporary as it may be, may yet claim to be the instrument of revelation. For inspiration is not infallibility. God the inspiring Spirit can dwell with partial knowledge, just as God the sanctifying Spirit can dwell with partial holiness; for if he could not so dwell with men, he could not dwell with them at all.—*Rev. Frederic Palmer.*

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Notes and Queries

NOTE TO CORRESPONDENTS.—*It is seldom possible to answer any inquiry in the next issue after its receipt. Those who find expected answers late in coming will, we hope, bear in mind the impediments arising from the constant pressure of many subjects upon our limited space. Communications should always bear the writer's name and address.*

Would it not be of interest to many readers just now, when so much interest centers in Europe, if The Outlook would give the relationship of the royal family of England with the other royal houses of Europe, brought about by intermarriage? Also those of the family of King Christian. M. F. K.

Queen Victoria is the daughter of the late Edward, Duke of Kent (fourth son of George III.), and of Princess Victoria of Saxe-Saalfield-Coburg. The Queen was married in 1840 to Prince Albert of Saxe-Coburg-Gotha, by whom she had nine children: (1) The eldest was the Princess Royal, Victoria, who married the late Frederick III. of Germany, and is known as the Empress Frederick. Their children are the present Emperor of Germany, William II.; Prince Henry; Princess Charlotte, now the Hereditary Princess of Saxe-Meiningen; Princess Victoria, now Princess Adolf of Schaumburg-Lippe; Princess Sophie, now the Crown Princess of Greece; Princess Margaret, now Princess Frederick Charles of Hesse. (2) Queen Victoria's oldest son is Albert Edward, Prince of Wales, who married Princess Alexandra, eldest daughter of King Christian IX. of Denmark. Their children were the late Prince Albert Victor; Prince George (who married Princess Victoria Mary, daughter of the Duke of Teck); Princess Louise (who married the Duke of Fife); Princess Victoria (unmarried); and Princess Maud, who has recently married Prince Karl of Denmark. (3) Queen Victoria's next daughter was Princess Alice, who married the late Grand Duke of Hesse. Their children are Princess Louis of Battenberg; the Grand Duchess Sergius of Russia; Princess Henry of Germany; the present Empress of Russia, and the present Grand Duke of Hesse. (4) Queen Victoria's second son was Prince Alfred, Duke of Edinburgh, now the Duke of Saxe-Coburg-Gotha. He married the Grand Duchess Marie of Russia, only daughter of the late Emperor Alexander II. Their children are: Prince Alfred; Princess Marie, now the Crown Princess of Rumania; Princess Victoria, now the Grand Duchess of Hesse; Princess Alexandra, now the Hereditary Princess of Hohenlohe-Langenburg; and Princess Beatrice. (5) Queen Victoria's third daughter was Princess Helena, who married Prince Christian of Schleswig-Holstein. Their children are Prince Christian, Prince Albert, Princess Victoria, and Princess Louise. The last named is now Princess Aribert of Anhalt. (6) Queen Victoria's next daughter was Princess Louise, who married the Marquis of Lorne, eldest son of the Duke of Argyll. (7) Queen Victoria's third son was Prince Arthur, Duke of Connaught, who married Princess Louise of Prussia. (8) The fourth son was the late Prince Leopold, Duke of Albany. (9) Queen Victoria's last child was Princess Beatrice, who married the late Prince Henry of Battenberg.

Christian IX., King of Denmark, married Louise, daughter of the Landgrave of Hesse-Kassel. Their children are: (1) Crown Prince Frederik, who married Princess Lowisa of Sweden and Norway (their son Karl is now the husband of Princess Maud of Great Britain). (2) Princess Alexandra, now the Princess of Wales, mother of Princess Maud. (3) Prince Wilhelm, in 1863 elected King of Greece under the title George I. (4) Princess Dagmar, who became Empress of Russia under the title Marie-Feodorovna. (5) Princess Thyra, now the Duchess of Cumberland; and (6) Prince Waldemar, who married Princess Marie of Orleans, daughter of the Duc de Chartres.

1. Can you give me some of the advantages in reading from Professor Moulton's Bible? 2. I think it is rather difficult to trace the history of the Hebrew race from reading our Bible. Has the Modern Reader's Bible, by a change of the order of certain passages, made the history of the Hebrew race any clearer?

O. B. F.

What Professor Moulton has done is to arrange the contents of the several books in literary form according to modern ideas of it. For instance, in a historical book where matter appropriate to foot-notes and appendix is mingled by the ancient writer with the text, a modern writer keeps it separate. The advantage of using the Modern Reader's Bible it is that it in a form appropriate to its character as literature. This is best appreciated by literary people. But it was not intended to make the general course of Hebrew history any clearer.

I am a little girl ten years old, and have been very much interested in the unpardonable sin. I have read your answer in The Outlook of May 15, but what does speaking a word against the Holy Ghost mean? Will you please explain the 32d verse of the 12th chapter of St. Matthew? I shall be ever and ever so much obliged to you. A. P.

It is hard to explain to you, because it is a sin that no young person ever did or could commit. It may be partly explained by a comparison. If a man should put out his eyes, he could not see, nothing could make him see. So if a man by obstinate wickedness should destroy his power of believing in God's forgiveness, he would be in a hopeless state. Though God would still be gracious, the man could not see it, and so could not take God's forgiveness to himself.

Last year, about this time, some lady, whose name I do not recall, asked, in the Notes and Queries column of The Outlook, if any one still had the old-fashioned cinnamon roses. I meant to tell her then that I had several bushes that had gladdened my heart ever since I was born. Now they are full of buds, in spite of rain and cold. Perhaps she still cares to have her query answered, and her eye might light on this. So I send it.

E. W. C.

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For the Little People

A Surprise

By Mary Chase Thurlow

On a corner select, in a woody retreat,
An aster once lifted her head,
And humbly near by, quite close to her feet,
A mushroom her parasol spread.

"Dear me!" and the aster fanned slowly her leaf,
"Such an upstart I never have met!
To be rid of this neighbor would be a relief;
She's not at all one of our set.

"To one born to the purple, whose nerves are not strong,
Her proximity comes like a blow;
My family's been here really too long
Such low-born acquaintance to know."

She shook out her fringes, and said with a sigh,
"That she has any use I've not heard;
Not a leaf or a bud could I ever espy."
But the mushroom said never a word.

'Twas not long ere a party of merry young maids
Came loaded with flowers and fruits;
"How lovely!" cried one, and ran through the glades
To kneel at the proud aster's roots.

Then the flower raised grandly her tall purple head,
Quite conscious of earning the praise;
But no! From her humble and low mossy bed
The mushroom they tenderly raise.

"Delicious for tea!" aster hears as they go,
Then remarks to a neighboring rose,
"The tastes of some people are really too low!"
And turns up her petal-like nose.

A moral? Of course, but exceedingly old;
'Twould surely offend you to have it retold.

Hector and His Family

By M. B. Curtis

A few years ago, when living in a State in the northwest corner of the United States, we bought a pair of fine bronze turkeys—thoroughbreds. We named them Hector and Andromache; the names perhaps may account for Hector's deeds. Needless to say, they were a very devoted couple. In due time Andromache laid some nice eggs; the first were given to an old hen, and about the time these were hatched Andromache concluded to have a family of her own. Slyly hiding her nest in an old brush-pile, she laid some beautiful eggs, and for some time it was thought she had been carried off to furnish a lunch for some swell set of coyotes. Hector, however, serenely strutted and gobbled, and was acknowledged lord and monarch of the poultry-yard. A handsome and lordly fellow he was, too, and well worthy of his name, as he proved.

One day he came strutting along followed by his meek wife and ten beautiful fluffy turkey babies. The sight was one calculated to fill a turkey father's heart with joy. A home was quickly improvised, and Andromache and her babies established in it. The home was a large dry-goods box, with slats nailed across the front. Alas! one night, about a week after occupying this home, a hungry coyote prowled that way, and tearing a slat from the box, in sight of Hector, the devoted husband and father, he quickly seized and ate nine of the babies, and, throwing Andromache over his shoulder, he silently trotted away. In the morning we gazed on a pitiful sight—a desolate home, and Hector, the gallant father, hovering his one remaining child and protecting it from the rain and cold. He faithfully devoted his whole time to caring for his motherless child, entirely forgetting his former occupation of strutting; nor did he once strut again till the wee turkey was large enough to fly up to roost. When the hen who hatched out the first turkey brood left them to shift for themselves, Hector adopted them, and for weeks faithfully scratched for them or hunted bugs from morn till night. At night his broad wings protected them from the cold. When the six adopted children were large enough to fly up to roost, Hector flew up with them, and, taking the small turks on each side of him, he carefully spread his broad wings over them, his own wee child meantime mournfully crying in the corner till some one came to tuck him up beside his brothers and sisters. Hector lived to a good old turkey age, finally resuming his former strutting ways, and ended his days as is usual with turkeys.

About Letters

When you write a letter and put a postage-stamp on it, you pay the Government two cents, or five cents, or one cent, as the case may be, to take your letter to foreign countries, or to this country, or just to deliver a circular. Did you ever think how much labor must be done to get that letter to its destination? First, there is the making of the postage-stamp, and this employs artists, who must draw the designs; paper-makers, who must make the paper on which the design is to be printed; printers, gum arabic makers, and the men to attend the machine that applies just the right quantity of gum arabic to the back of the stamp. Then the stamps must be counted, so that the Government may know how many it has to sell. Then there must be bookkeeping ac

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counts kept, all because this little postage-stamp is something that the Government is to sell; then there must be the clerk to sell it. After the stamp is on the letter it must be carried to the post-office, or, if you live in the city, it must be carried to the lamp-post. Then a man must be hired and paid by the Government to take your letter from wherever you have put it, and he must see that it goes into a mail-bag and is delivered at the train which is to carry it to the post-office, or the place to which you wish it sent. Then the mail-bag must be carried from the train to the post-office. On the train the Government has men who sort out your letter from others that are to be sent to other places, and inclose your letter in the mail-bag which will take it to the office from which it must be distributed. Here another man must be employed to sort out these letters, and if you live in the country he must put them in your mail-box; if in the city, it must be put where the mail-carrier of your district will get it. Now, the Government does not own the railroads, so the Government must pay for the transportation of your letter, and the plan adopted by the Government and the railroad is to send your letter by weight. Neither the Government nor the railroads could afford, for the price that you pay, to weigh each letter separately, and some plan must be adopted which will be fair to the Government and fair to the railroads. In one division of the Postal Railway Service in this country there are one hundred and seventy-five railroads. This weighing is done every four years. All the mail matter sent over each road in one day is weighed, and this weight of the whole matter for a day fixes the price the Government is to pay. The Government pays $42.75 a year to a railroad that carries 200 pounds a mile daily; the road carrying 5,000 pounds daily receives $1.75 a year for each mile over which it carries that amount of mail matter. The next time that you put a postage-stamp on a letter you will probably think a little of all the employment that its making and use involve.

Sparrows' Home-Making

The sparrows who have to build nests in cities have to work very much harder to gather the material together of which bird-houses are made, than do the birds in the country. Recently a handful of cotton was dropped on the sidewalk near the City Hall. One sparrow flew down quickly from a near-by tree. She seemed to know at once that she had found the thing for which she had been looking. She pecked at the bunch until she had quite a little tuft, when she flew away. Whether she told of her discovery, or whether other sparrows had seen her, one cannot be certain, but she had hardly disappeared when two sparrows flew down, and after much chattering they, too, flew in the air with the little tufts for the nest. Those three sparrows flew back and forth until there was but a tiny bit of the cotton left in the street. They worked until they had all the material needed for their nests. Would it not be a good idea in nest-building time for the children in cities to provide nest-building material?

The Elephant's Introduction

Recently in New York an elephant was to be taken to her new home in Central Park. She was taken from the train, and had gone but a short distance when she absolutely refused to take another step. Now, you can imagine that a great big elephant in the streets of New York who refused to move either forward or backward presented a very serious question to those who had her in charge. Suddenly one of the men thought that probably the elephant was distrustful of what was to be done with her, and the best thing to do would be to bring another elephant from the Park. This was done. As soon as the new elephant was chained to the old resident of Central Park she evinced every desire to accompany her friend to the new home. Perhaps the elephant was homesick in New York, with its clanging car-bells and its rattle of carts, and thought herself the only one of her kind in the city; but when she saw another elephant she knew that at least she would have one companion, or perhaps in elephant language the old resident made her understand the delights of life in Central Park.

Some Grasshoppers

When you see a grasshopper hopping through the grass, it probably would not occur to you that a grasshopper anywhere could be so interesting, or the study of the grasshopper so valuable, that sums of money would be paid to the man who knew and understood grasshopper nature. Down in one of the South American republics they have been having a grasshopper plague that has devastated the farms for the past ten years—that is, that has destroyed a great deal of what the farmers of that country have attempted to raise; and now money enough has been appropriated by that government to send to one of the universities of this country for a man who knows all about grasshoppers, and who is hired by this South American Government to go down and study this destructive grasshopper, and tell the people how they can save their crops by destroying or driving out this particular kind of grasshopper.

The Clock and Jack

"Why is it that I'm like the clock?"
Says little Jack to me.
"Because I've two hands and a face,
As any one can see."

The *difference* 'twixt the clock and Jack
Is quite as plainly seen
(I wish they were *alike* in this):
Its face and hands are *clean*.

—*Youth's Companion.*

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The Home Club

The Sterilization of Milk

By Kenyon West

It sometimes happens that there are certain disadvantages connected with the use of milk. It may cause derangement of the infantile digestion, and even with older children it may not always assimilate well. Then, too, milk is susceptible of almost any taint of disease from unclean or unhealthful conditions either of the cows or the environment of the cows; if the milkman has been where any contagious diseases are raging, milk, being a ready absorbent, may bring these dread maladies right into our homes; besides, it is subject to changes which, though at first almost imperceptible, gradually increase to the point of absolute fermentation. For many years the problem was how to prevent these changes. Chemicals have been used, intense cold has been tried, milk has been boiled; but inasmuch as the air is the developer or active agent in the growth of the germs which are at the root of the whole trouble, the final result is only delayed by cold; in boiling the air is not excluded and hence soon works its will upon the milk; and in most cases chemicals render the milk unfit for food. It is here that sterilization proves itself so useful; it acts as a perfect preservative, and yet in no way alters the character of the milk. It also makes milk more easily digested, and increases its power of assimilation. A child will thrive upon a much smaller quantity of sterilized than unsterilized milk. Here is encouragement for those children who have small appetites! Besides, sterilization renders milk free from contagion. Its practical value has been demonstrated under the writer's observation. A child of three years of age became so ill from drinking the milk from a feverish cow that his life was endangered; a baby living next door who used the same milk at the same time escaped with no harm whatever. In the latter case the milk had been sterilized by a watchful mother.

Now for a few practical hints for the sterilization of milk.

Put the milk which a child will require for one meal in a bottle with a generous-sized mouth. One with a rounded bottom is also preferable, because more easily cleansed. Have as many bottles as the child requires meals in the twenty-four hours. Let the milk come up to about two inches of the top. Cork with wads of pure cotton which have been slightly browned in the oven. Put the bottles into a close steamer, and expose to heat for fully an hour. The older the milk is, the longer it will require to be steamed in order to eliminate the germs. If a long journey, like an ocean voyage, is to be taken, it is well to steam the milk immediately after milking, in order to guard against any chance of failure. Don't immerse the bottles in boiling water. Steam must be the agent in sterilization, in order not to change the character of the milk. Any kind of a steamer may do, but it is better to have one with two covers, one of which is called a hood. The Arnold steam sterilizer has the advantage of having this kind of a hood, and it requires very little attention after once being put on the fire. Then, too, bottles come with it of a desirable shape and size, and it has a convenient rack to hold them upright and keep them from jostling one another. The bottles can be kept in this rack, and it can be carried easily on a journey.

It is obvious that after the milk has been once sterilized the air must be kept from it. Therefore the cotton must not be removed from the bottles till the child is ready to use the milk. If by any chance it has come out in the steamer, it must be replaced, and the bottle steamed a while longer. If it is desirable to carry the bottle on a journey, without the convenience of the rack to keep it upright, remove the cotton while the bottle is still hot in the steamer, substitute an ordinary well-fitting cork, replace the cover of the steamer, and let the process be carried on a few minutes longer. Then press the cork in firmly, and the milk will keep indefinitely.

Still a Problem

Dear Outlook: Is it too late for a word more about the child whom you discussed some weeks ago who elects herself *de trop* when a later comer appears? It seems to me not only "a question for mothers," but for any one who can sympathize with the child. I know how such children suffer, and how rarely any one takes the trouble to help them. Their faults are not attractive ones, perhaps; at any rate, they are not the faults of the majority.

It is conveniently taken for granted that the child's conduct is owing to some bad traits or feelings which are to be punished or blamed. But she might be allowed the benefit of the doubt. I do not think she is jealous in the ordinary sense: and the suggestion that she is selfish or "stingy" seems to me not only unkind but improbable. Selfishness, I should think, would induce the child to say to the newcomer, "Go away, we don't want you;" rather than, "I will go away; *you* don't want *me*." There are some children who, when told in so many words that they are not wanted, will hang around and force themselves into whatever is going on. Would you hold that they are overburdened with generosity or self-forgetfulness? Could you tell a story about a selfish animal in which he was represented as offering to go away and leave the treat, dinner, or good time to the others?

Now, it is possible that the child simply tells the truth; that she has one of those unfortunate natures which are totally lacking in self-confidence, and really believes, or greatly fears, that no one does want her companionship if they can get any other. If she is allowed to go without protest, she may feel very lonely and left out, and all the readier to think she is not liked or wanted next time. It is easy to say that this is "morbid," but before she learns what the word means, the feeling may have got too strong to ever be overcome.

The suggestion of starting a game that it takes several

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to play at is an excellent one (in fact, just what I was going to say myself), because it will be evident to her that she is contributing something to the occasion, and is not merely a fifth wheel. (Did you ever reflect how a fifth wheel must feel?)

There is a passage somewhere in "Friends in Council," that I think will bear me out. Elesmere is discoursing about the foolishness of feeling slights, which he thinks is a characteristic of jealousy, or "claimativeness;" and says that he always interprets an apparent slight in such or such a way (one which is rather flattering to himself). Some one interposes the remark that he should remember that what is called jealousy may have its root in modesty—because a person with a good opinion of himself has no reason to envy others. To which Elesmere merely replies, "I hate modesty." Elesmere was a charming person, but he certainly had a good opinion of himself.

Yours very truly,
FOR THE DEFENDANT.

This little girl, who has been the text of several interesting letters, is the child of a gentle, modest, retiring mother; a supersensitive father, who is painfully retiring, and never responds except to persistent attempts to engage his interest. Last Christmas morning she looked at all her gifts—and they were many. When all had been examined, she asked, discontentedly, "Is this all?" Her enjoyment in what she had received depended on the difference in the size or quantity between hers and her companions'. If hers were more or larger, they gave pleasure; otherwise there were tears or sulks or pouts. What would this indicate?

The Voice

Dear Outlook: That the action of the lungs and the vocal chords as used in the speaking voice exerts a great influence on the general health is apparent on a moment's reflection, but the fact that the culture of the voice has a close relation to the beauty of the face is a matter generally overlooked. The rustic boy who speaks in a guttural monotone is pretty apt to be disfigured with coarse lips, while the college lad, with his distinct enunciation, shows a mouth of clear-cut, classic form. And this difference is the result of a natural cause. The muscles of the lips are made flexible by use; and to acquire this flexibility nothing can be better by way of practice than the rapid repetition of the old jingling rhymes; repeating, for instance, "Peter Piper" as rapidly as possible and as many times as possible without pause. The ease with which this is done depends upon the flexibility of one particular set of muscles in the lips. Directly these muscles, becoming fatigued, refuse to act, another set of muscles will pronounce readily another rhyme, bringing the difficult "th" into exercise. The well-known jingle "Theophilus Thistle" will serve this purpose. Let it be pronounced rapidly, but distinctly and continuously. The set of muscles employed in doing this also soon becomes fatigued, too much so to enunciate clearly. But still another set is ready—quite able to pronounce the difficult consonance of which another jingle is composed, "A twister in twisting would twist him a twist," etc. All this is but for a little practice; distinct speech in conversation soon follows. And with clear enunciation the lips assume curves of beauty, while the mouth, being the mobile feature of the face, gives an ever-changing expression to the countenance. And more than this, from the training of the tones of the voice is developed that something that we call magnetism—that sympathetic current of feeling which reaches and moves the heart of the listener. E. C. B.

The voice is a clear indication of the physical and spiritual condition of the speaker, if used naturally. The charm of the public speaker lies very largely in the quality of voice that is indicative of the sincerity and freedom with which he presents his subject. The man whose power as a speaker is cumulative has his voice as his servant; his brain is represented or misrepresented as his voice carries its product into the hearts as well as the ears of his audience. The nature that is cultivated to its highest development is the one that the voice best serves. No man is truly cultivated whose enunciation is not clear, whose voice does not carry. The perfect man makes every sense, every faculty, serve him; he trains his body to serve him. The ego is master.

Small Quarrels

Dear Outlook: My children are between the ages of five and eight, and have never seriously disagreed until within six months. I wish that parents who have been successful in transforming the spirit of quarreling among brothers and sisters into thoughtfulness for each other would tell their experience. Do all children quarrel? I have been advised not to worry about this recently developed trait, for I was assured that the children will get over it. But I am not satisfied. I believe that quarreling is a habit that grows, and supplants true brotherly and sisterly relations for life. I am deeply interested in "the Law" and methods of the Quaker mother of which the Spectator wrote in last week's issue of this paper. Do those children ever quarrel? If so, what would the mother do about it? S. A. S.

The bickerings and disagreements that prevail in some families can be traced sometimes to the failure of the parents to recognize the rights of the children as to time and to place. When there is this failure, the children are not taught to respect each other's rights, and because of this there are interference and aggression, followed by retaliation. The kindergarten principle which compels the child to regard community rights should control every home. To prevent quarreling, find the cause. Is it due to trespass? Is it due to malnutrition? Is it due to overwork in school? Is there a lack of harmony in the mother? Have the children been taught to obey without a due regard to the wisdom of the law they were asked to obey? Are they trained to a common interest in any one thing—music, books, birds?—any outside interest that can become a family interest?

An Educator on Manual Training

Dr. Gilbert, the Superintendent of Public Instruction in Newark, N. J., recently delivered an address in which he laid stress on the moral and intellectual training that comes through the use of the hands. He protested against the idea that manual training meant the learning of a trade; it is training in manual expression. He deplored the break in manual training between the kindergarten and the grades where tools are introduced. The hands could express an idea as clearly as language; the difference was in the form of expression. Dr. Gilbert's recognized position among educational experts makes his opinion authoritative.

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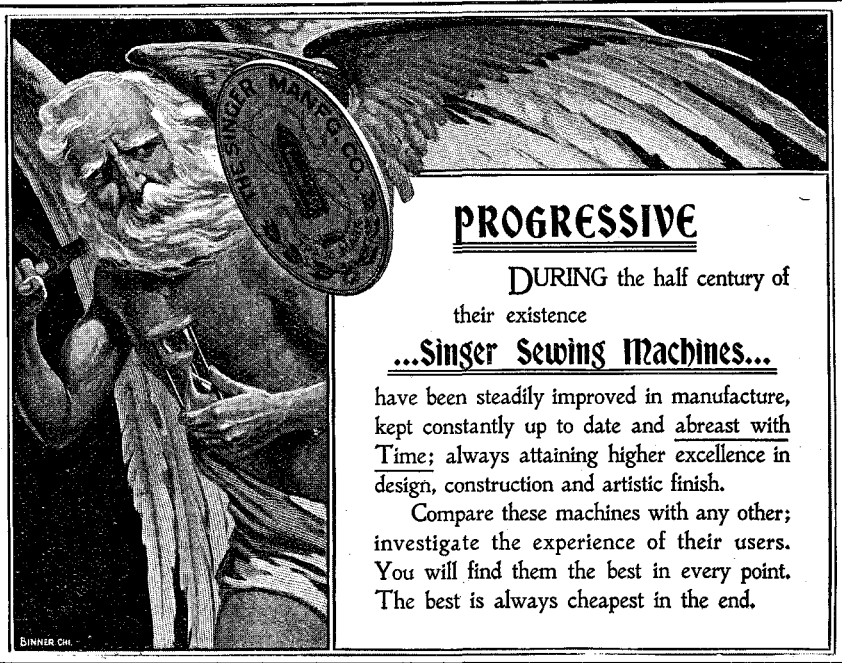

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